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**THE BUDDHA-KARITA  
OR  
LIFE OF BUDDHA**



THE BUDDHA-KARITA  
OR  
LIFE OF BUDDHA  
BY  
ASVAGHOSHA,

INDIAN POET OF THE EARLY SECOND CENTURY AFTER CHRIST  
SANSKRIT TXI.  
EDITED FROM A DEVANAGARI AND TWO NEPALESE MANUSCRIPTS,  
WITH VARIANT READINGS,  
AND ENGLISH TRANSLATION

EDWARD B. COWELL



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TO

PROFESSOR F MAX MÜLLER, K.M.

IN MEMORY OF OUR FORTY-TWO YEARS OF FRIENDSHIP

AND ALSO OF

THE NINTH INTERNATIONAL CONGRESS OF ORIENTALISTS

HELD IN LONDON, SEPTEMBER 1892



## CONTENTS

### PART I—ENGLISH TRANSLATION

	Page
Introduction	ix
The Buddha-Karita of Asvaghosha : Books I-XVII	1
Index of Proper Names	200
Notes and Corrections	207

### PART II—SANSKRIT TEXT

	Page
Preface	iii-xv
Errata	xvi
The Buddha-Karita of Asvaghosha : Books I-XVII	1—166
Appendix : Notes to the Sanskrit Text	167—169
Index of Proper Names	171—175



## INTRODUCTION

THE Sanskrit text of the *Buddha-karita* was published at the beginning of last year in the 'Anecdota Oxoniensia,' and the following English translation is now included in the series of 'Sacred Books of the East.'<sup>1</sup> It is an early Sanskrit poem written in India on the legendary history of Buddha, and therefore contains much that is of interest for the history of Buddhism, beside its special importance as illustrating the early history of classical Sanskrit literature.

It is ascribed to Asvaghosha; and, although there were several writers who bore that name, it seems most probable that our author was the contemporary and spiritual adviser of Kanishka in the first century of our era. Hiouen Thsang, who left India in A.D. 645, mentions him with Deva, Nâgârguna, and Kumâralabdhâ, 'as the four suns which illumine the world'<sup>2</sup>; but our fullest account is given by I-tsing, who visited India in 673. He states that Asvaghosha was an ancient author who composed the *Alamkâra-sâstra* and the *Buddha-karita-kâvya*,—the latter work being of course the present poem. Beside these two works he also composed the hymns in honour of Buddha and the three holy beings Amitâbha, Avalokite-svara, and Mahâsthâma, which were chanted at the evening service of the monasteries. 'In the five countries of India and in the countries of the Southern ocean they recite these poems, because they express a store of ideas and meaning in a few words.'<sup>2</sup> A solitary stanza (VIII, 13) is

<sup>1</sup> Julien's Translation, vol. ii, p. 214.

<sup>2</sup> See M. Fujishama, *Journal Asiatique*, 1888, p. 425.

quoted from the Buddha-*karita* in Rāyamukuta's commentary on the Amarakosha I, 1. 1, 2, and also by Uggvaladatta in his commentary on the *Uvādi-sūtras* I, 156; and five stanzas are quoted as from Asvaghosha in Vallabha-deva's *Subhāshitāvali*, which bear a great resemblance to his style, though they are not found in the extant portion of this poem<sup>1</sup>.

The Buddha-*karita* was translated into Chinese<sup>2</sup> by Dharmaraksha in the fifth century, and a translation of this was published by the Rev. S. Beal in the present series; it was also translated into Tibetan in the seventh or eighth century. The Tibetan as well as the Chinese version consists of twenty-eight chapters, and carries down the life of Buddha to his entrance into Nirvāṇa and the subsequent division of the sacred relics. The Tibetan version appears to be much closer to the original Sanskrit than the Chinese; in fact from its verbal accuracy we can often reproduce the exact words of the original, since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance the prepositions prefixed to verbal roots. I may here express an earnest hope that we may still ere long have an edition and translation of the Tibetan version, if some scholar can be found to complete Dr. Wenzel's unfinished labour. He had devoted much time and thought to the work; I consulted him in several of my difficulties, and it is from him that I derived all my information about the Tibetan renderings. This Tibetan version promises to be of great help in restoring the many corrupt readings which still remain in our faulty Nepalese MSS.

Only thirteen books of the Sanskrit poem claim to be Asvaghosha's composition; the last four books are an attempt by a modern Nepalese author to supply the loss of the original. He tells us this honestly in the colophon,

<sup>1</sup> Professor Peterson has remarked that two stanzas out of the five occur in Bhartṛhari's *Nīti-satka*.

<sup>2</sup> We have for the present classed the Buddha-*karita* with the *Mahāyāna* *Sūtras* in default of more exact information.

—‘having searched for them everywhere and not found them, four cantos have been made by me, Amritânanda,—the fourteenth, fifteenth, sixteenth, and seventeenth.’ He adds the date 950 of the Nepalese era, corresponding to 1830 A.D.; and we have no difficulty in identifying the author. Râgendralâl Mitra in his ‘Nepalese Buddhist Literature’ mentions Amritânanda as the author of two Sanskrit treatises and one in Newârî; he was probably the father of the old *pandit* of the Residency at Katmându, Guzânanda, whose son Indrânanda holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundry temples. The four books are included in this translation as an interesting literary curiosity. The first portion of the fourteenth book agrees partly with the Tibetan and Chinese, and Amritânanda may have had access to some imperfect copy of this portion of the original; but after that his account is quite independent, and has no relation to the two versions.

In my preface to the edition of the Sanskrit text I have tried to show that Asvaghosha’s poem appears to have exercised an important influence on the succeeding poets of the classical period in India. When we compare the description in the seventh book of the *Raghuvamśa* of the ladies of the city crowding to see prince Aga as he passes by from the *Svayamvara* where the princess Bhogyâ has chosen him as her husband, with the episode in the third book of the *Buddha-karita* (*slokas* 13–24); or the description of Kâma’s assault on Siva in the *Kumârasambhava* with that of Mâra’s temptation of Buddha in the thirteenth book, we can hardly fail to trace some connection. There is a similar resemblance between the description in the fifth book of the *Râmâyana*, where the monkey Hanumat enters Râvana’s palace by night, and sees his wives asleep in the seraglio and their various unconscious attitudes, and the description in the fifth book of the present poem where Buddha on the night of his leaving his home for ever sees the same unconscious sight in his own palace. Nor may

we forget that in the Rāmāyaṇa the description is merely introduced as an ornamental episode; in the Buddhist poem it is an essential element in the story, as it supplies the final impulse which stirs the Bodhisattva to make his escape from the world. These different descriptions became afterwards commonplaces in Sanskrit poetry, like the catalogue of the ships in Greek or Roman epics; but they may very well have originated in connection with definite incidents in the Buddhist sacred legend.

The Sanskrit MSS. of Nepal are always negligently transcribed and abound with corrupt passages, which it is often very difficult to detect and restore. My printed text leaves many obscure lines which will have to be cleared up hereafter by more skilful emendations. I have given in the notes to the translation some further emendations of my own, and I have also added several happy conjectures which continental scholars have kindly suggested to me by letter; and I gladly take this opportunity of adding in a foot-note some which I received too late to insert in their proper places<sup>1</sup>.

I have endeavoured to make my translation intelligible to the English reader, but many of the verses in the original are very obscure. Asvaghosha employs all the resources of Hindu rhetoric (as we might well expect if I-tsing is right in ascribing to him an 'alamkāra-sāstra'), and it is often difficult to follow his subtil turns of thought and remote allusions; but many passages no doubt owe their present obscurity to undetected mistakes in the text of our MSS. In the absence of any commentary (except so far as the diffuse Ghinese translation and occasional reference to the Tibetan have supplied the want) I have been necessarily left to my own resources, and I cannot fail to have sometimes missed my author's meaning,

Prāmsulabhye phale mohād udbāhur iva vāmanah;

<sup>1</sup> Dr. von Boethlingk suggests 'saugā vilātāra' in VIII, 3, and 'vilambakeryo' in VIII, 21,—two certain emendations. Professor Kielhorn would read 'nabbhay eva' in XIII, 47 for 'nayaty eva,' and 'tatraiva nāstnam rishim' in XIII, 50. Professor Bühler would read 'priyatanyas tanayasya' in I, 87, and 'na tatyāga ka' in IV, 80.

but I have tried to do my best, and no one will welcome more cordially any light which others may throw on the passages which I have misunderstood.

The edition of the original text was dedicated to my old friend Professor F. Max Müller, and it is a sincere gratification to me that this translation will appear in the same volume with similar translations from his pen.

E. B. C.

CAMBRIDGE:

Feb. 1, 1894.



THE BUDDHA-KARITA  
OF  
ASVAGHOSHA.

BOOK I.

1. That Arhat is here saluted, who has no counterpart,—who, as bestowing the supreme happiness, surpasses (Brahman) the Creator,—who, as driving away darkness, vanquishes the sun,—and, as dispelling all burning heat, surpasses the beautiful moon.

✓2. There was a city, the dwelling-place<sup>1</sup> of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself, with its high-soaring palaces<sup>2</sup>, immersed in the sky.

✓3. By its pure and lofty system of government it, as it were, stole the splendour of the clouds of Mount Kailâsa, and while it bore the clouds which came to it through a mistake, it fulfilled the imagination which had led them thither<sup>3</sup>.

✓4. In that city, shining with the splendour of gems, darkness like poverty could find no place;

<sup>1</sup> Vastu seems used here for vâstu.

<sup>2</sup> Dhishnya.

<sup>3</sup> They had thought that it was Kailâsa.

prosperity shone resplendently, as with a smile, from the joy of dwelling with such surpassingly excellent citizens.

✓5. With its festive arbours, its arched gateways and pinnacles<sup>1</sup>, it was radiant with jewels in every dwelling; and unable to find any other rival in the world, it could only feel emulation with its own houses.

6. There the sun, even although he had retired, was unable to scorn the moon-like faces of its women which put the lotuses to shame, and as if from the access of passion, hurried towards the western ocean to enter the (cooling) water.

7. 'Yonder Indra has been utterly annihilated by the people when they saw the glories<sup>2</sup> acquired by the Sâkyas,'—uttering this scoff, the city strove by its banners with gay-fluttering streamers to wipe away every mark of his existence.

8. After mocking the water-lilies even at night by the moonbeams which rest on its silver pavilions,—by day it assumed the brightness of the lotuses through the sunbeams falling on its golden palaces.

9. A king, by name Suddhodana, of the kindred of the sun, anointed to stand at the head of earth's monarchs,—ruling over the city, adorned it, as a bee-inmate a full-blown lotus<sup>3</sup>.

10. The very best of kings with his train ever

<sup>1</sup> Or towers? (*simhakarnaih*).

<sup>2</sup> For the genitive *yasasâm*, see Pân. II, 3. 52 (*adhigartha*).

<sup>3</sup> Vâ is used for iva in Sirup. Badha, III, 63, IV, 35; Meghad.

82. (Cf. infra, IV, 44.) Purâdirâgam seems used adverbially. Cf. the line in Vikramorv. *kusumâny âserate sha/padâh*. Could it mean 'as a though' the lotus of the heart?'

near him<sup>1</sup>,—intent on liberality yet devoid of pride<sup>2</sup>  
a sovereign, yet with an ever equal eye thrown on  
all<sup>3</sup>,—of gentle nature and yet with wide-reaching  
majesty<sup>4</sup>.

11. Falling smitten by his arm in the arena of  
battle, the lordly elephants of his enemies bowed  
prostrate with their heads pouring forth quantities  
of pearls as if they were offering handfuls of flowers  
in homage.

12. Having dispersed his enemies by his pre-  
eminent majesty as the sun disperses the gloom of  
an eclipse, he illuminated his people on every side,  
showing them the paths which they were to follow.

13. Duty, wealth, and pleasure under his guidance  
assumed mutually each other's object, but not the  
outward dress; yet as if they still vied together  
they shone all the brighter in the glorious career of  
their triumphant success.

14. He, the monarch of the Sâkyas, of native  
pre-eminence, but whose actual pre-eminence was  
brought about by his numberless councillors of  
exalted wisdom, shone forth all the more gloriously,  
like the moon amidst the stars shining with a light  
like its own<sup>5</sup>.

15. To him there was a queen, named Mâyâ, as if  
free from all deceit (mâyâ)—an effulgence proceeding

<sup>1</sup> Also ‘though the highest of mountains, yet bearing his wings  
(uncut).’

<sup>2</sup> Or if applied to an elephant, ‘not in rut.’

<sup>3</sup> Or with a double meaning in îsa, ‘though like Siva, yet with  
even eyes,’ i. e. not three.

<sup>4</sup> Or ‘like the moon, yet widely burning (like the sun).’

<sup>5</sup> Or perhaps ‘shining with undiminished splendour.’ If we read  
akritânyathâbhâk it would run, ‘shining with its light undimmed  
by the stars.’

from his effulgence, like the splendour of the sun when it is free from all the influence of darkness,—a chief queen in the united assembly of all queens.

16. Like a mother to her subjects, intent on their welfare,—devoted to all worthy of reverence like devotion itself,—shining on her lord's family like the goddess of prosperity,—she was the most eminent of goddesses to the whole world.

17. Verily the life of women is always darkness, yet when it encountered her, it shone brilliantly; thus the night does not retain its gloom, when it meets with the radiant crescent of the moon.

18. 'This people, being hard to be roused to wonder in their souls, cannot be influenced by me if I come to them as beyond their senses,'—so saying, Duty abandoned her own subtile nature and made her form visible.

19. Then falling from the host of beings in the Tushita heaven<sup>1</sup>, and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nâga-king entering the cave of Nandâ.

20. Assuming the form of a huge elephant white like Himâlaya, armed with six tusks<sup>2</sup>, with his face perfumed with flowing icho., he entered the womb of the queen of king Suddhodana, to destroy the evils of the world.

21. The guardians of the world hastened from heaven to mount watch over the world's one true ruler; thus the moonbeams, though they shine

<sup>1</sup> For tushitât kâyât, cf. tushite devanikâya upapannâ, Divyâvad. p 83; and tushitakâyika, Lalitav. p. 142.

<sup>2</sup> Cf. the Pâli khaddanto, and the Lalitav. shaddanta.

**everywhere**, are especially bright on Mount Kai-lâsa.

22. Mâyâ also, holding him in her womb, like a line of clouds holding a lightning-flash, relieved the people around her from the sufferings of poverty by raining showers of gifts.

23. Then one day by the king's permission the queen, having a great longing in her mind, went with the inmates of the gynaeceum into the garden Lumbini.

24. As the queen supported herself by a bough which hung laden with a weight of flowers, the Bodhisattva suddenly came forth, cleaving open her womb.

- 5 <sup>1</sup> At that time the constellation Pushya was auspicious, and from the side of the queen, who was purified by her vow, her son was born for the welfare of the world, without pain and without illness.

26. Like the sun bursting from a cloud in the morning,—so he too, when he was born from his mother's womb, made the world bright like gold, bursting forth with his rays which dispelled the darkness.

27. As soon as he was born the thousand-eyed (Indra) well-pleased took him gently, bright like a golden pillar; and two pure streams of water fell down from heaven upon his head with piles of Mandâra flowers.

28 Carried about by the chief suras, and delighting them with the rays that streamed from his body, he

<sup>1</sup> From this point the Tibetan and Chinese versions agree more or less closely with the Sanskrit text.

surpassed in beauty the new moon as it rests on a mass of evening clouds.

29. As was Aurva's birth from the thigh<sup>1</sup>, and Prithu's from the hand<sup>2</sup>, and Māndhātri's, who was like Indra himself, from the forehead<sup>3</sup>, and Kakshīvat's from the upper end of the arm<sup>4</sup>,—thus too was his birth (miraculous).

30. Having thus in due time issued from the womb, he shone as if he had come down from heaven, he who had not been born in the natural way,—he who was born full of wisdom, not foolish,—as if his mind had been purified by countless aeons of contemplation.

31. With glory, fortitude, and beauty he shone like the young sun descended upon the earth; when he was gazed at, though of such surpassing brightness, he attracted all eyes like the moon.

32. With the radiant splendour of his limbs he extinguished like the sun the splendour of the lamps; with his beautiful hue as of precious gold he illuminated all the quarters of space.

33. Unflurried, with the lotus-sign in high relief<sup>5</sup>, far-striding, set down with a stamp,—seven such firm footsteps did he then take,—he who was like the constellation of the seven rishis.

34. ‘I am born for supreme knowledge, for the welfare of the world,—thus this is my last birth,’—

<sup>1</sup> Mahābh. I, 2610.

<sup>2</sup> Vishnu Pur. I, 13.

<sup>3</sup> According to the Mahābh. III, l. 10450, he was born from his father's left side, but cf. Vishnu Pur. IV, 2.

<sup>4</sup> The MSS. vary between bhugâmsa and bhugâmsa; we might conjecture bhugâgradesât, but bhugâmsadesât is the only reading in V, 56. Beal I, 10 has ‘the armpit.’

<sup>5</sup> Abgasamudgatâni. Cf. Beal I, 16, note.

thus did he of lion gait, gazing at the four quarters, utter a voice full of auspicious meaning.

35. Two streams of water bursting from heaven, bright as the moon's rays, having the power of heat and cold, fell down upon that peerless one's benign head to give refreshment to his body.

36. His body lay on a bed with a royal canopy and a frame shining with gold, and supported by feet of lapis lazuli, and in his honour the yaksha-lords stood round guarding him with golden lotuses in their hands.

37. The gods in homage to the son of Mâya, with their heads bowed at his majesty, held up a white umbrella in the sky and muttered the highest blessings on his supreme wisdom.

38. The great dragons<sup>1</sup> in their great thirst for the Law<sup>2</sup>,—they who had had the privilege of waiting on the past Buddhas,—gazing with eyes of intent devotion, fanned<sup>3</sup> him and strewed Mandâra flowers over him.

39. Gladdened through the influence of the birth of the Tathâgata, the gods of pure natures and inhabiting pure abodes<sup>4</sup> were filled with joy, though all passion was extinguished, for the sake of the world<sup>5</sup> drowned in sorrow.

40. When he was born, the earth, though fastened down by (Himâlaya) the monarch of mountains, shook like a ship tossed by the wind; and from a cloudless sky there fell a shower full of lotuses and water-lilies, and perfumed with sandal-wood.

<sup>1</sup> Mahoragâh.

<sup>2</sup> Cf. infra, sloka 54.

<sup>3</sup> Avyagan.

<sup>4</sup> Suddhâdhivâsâh.

<sup>5</sup> Reading hitâya.

41. Pleasant breezes blew soft to the touch, dropping down heavenly garments; the very sun, though still the same, shone with augmented light, and fire gleamed, unstirred, with a gentle lustre.

42. In the north-eastern part of the dwelling a well of pure water appeared of its own accord, wherein the inhabitants of the gynaeceum, filled with wonder, performed their rites as in a sacred bathing-place.

43. Through the troops of heavenly visitants, who came seeking religious merit, the pool itself received strength to behold Buddha, and by means of its trees bearing flowers and perfumes it eagerly offered him worship.

44. The flowering trees at once produced their blossoms, while their fragrance was borne aloft in all directions by the wind, accompanied by the songs of bewildered female bees, while the air was inhaled and absorbed by the many snakes (gathering near)<sup>1</sup>.

45. Sometimes there resounded<sup>2</sup> on both sides songs mingled with musical instruments and tabours, and lutes also, drums, tambourines, and the rest,—from women adorned with dancing bracelets.

46. <sup>3</sup> That royal law which neither Bhṛigu nor Aṅgiras ever made, those two great seers the founders of families, their two sons Sukra and Vṛihaspati left revealed at the end.

<sup>1</sup> Serpents are called vāyubhaksha. See Ind. Sprüche, III, 4738, and Raghuvamsa XIII, 12. Cf. also infra, VII, 15.

<sup>2</sup> Virāgitam, 'it was manifested by.' Can tat mean 'then' or 'there'?

<sup>3</sup> We learn from sloka 52 that this is a speech uttered by the Brahmans of the court.

47. 'Yea, the son of Sarasvati<sup>1</sup> proclaimed that lost Veda which they had never seen in former ages,—Vyâsa rehearsed that in many forms, which Vasishtha helpless could not compile;

48. 'The voice of Vâlmiki uttered its poetry which the great seer Kyavana could not compose; and that medicine which Atri never invented the wise son of Atri<sup>2</sup> proclaimed after him;

49. 'That Brahmanhood which Kusika never attained,—his son, O king, found out the means to gain it; (so) Sagara made a bound for the ocean, which even the Ikshvâkus had not fixed before him.

50. 'Ganaka attained a power of instructing the twice-born in the rules of Yoga which none other had ever reached<sup>3</sup>; and the famed feats of the grandson of Sûra<sup>4</sup> (Krishna) Sûra and his peers were powerless to accomplish.

51. 'Therefore it is not age nor years which are the criterion; different persons win pre-eminence in the world at different places; those mighty exploits worthy of kings and sages, when left undone by the ancestors, have been done by the sons.

52. The king, being thus consoled and congratulated by those well-trusted Brahmans, dismissed from his mind all unwelcome suspicion and rose to a still higher degree of joy;

53. And well-pleased he gave to those most excellent of the twice-born rich treasures with all

<sup>1</sup> The Vishnu Pur. (III, 3) says that Sârasvata arranged the Vedas in the ninth age, as Vasishtha in the eighth.

<sup>2</sup> Âtreya is the proclaimer of the Karaka-samhitâ.

<sup>3</sup> Cf. Khândogya Upan. V, 3, 7.

<sup>4</sup> Read Saureh for Sauraih.

due honour,—‘ May he become the ruler of the earth according to your words, and may he retire to the woods when he attains old age.’

54. Then having learned by signs and through the power of his penances this birth of him who was to destroy all birth, the great seer Asita in his thirst for the excellent Law<sup>1</sup> came to the palace of the Sākya king.

55. Him shining with the glory of sacred knowledge and ascetic observances, the king’s own priest,—himself a special student among the students of sacred knowledge,—introduced into the royal palace with all due reverence and respect.

56. He entered into the precincts of the king’s gynaeceum, which was all astir with the joy arisen from the birth of the young prince,—grave from his consciousness of power, his pre-eminence in asceticism, and the weight of old age.

57. Then the king, having duly honoured the sage, who was seated in his seat, with water for the feet and an arghya offering, invited him (to speak) with all ceremonies of respect, as did Antideva<sup>2</sup> in olden time to Vasishtha :

58. ‘ I am indeed fortunate, this my family is the object of high favour, that thou shouldst have come to visit me; be pleased to command what I should do, O benign one; I am thy disciple, be pleased to show thy confidence in me.’

59. The sage, being thus invited by the king, filled with intense feeling as was due, uttered his

<sup>1</sup> Cf. sloka 38 a.

<sup>2</sup> See IX, 20, 60. C reads Atideva, i.e. Indra? [The Tibetan reads Antadeva, ‘in the end dwelling god’ or ‘end having god.’ H. W.]

deep and solemn words, having his large eyes opened wide with wonder :

60. ' This is indeed worthy of thee, great-souled as thou art, fond of guests, liberal and a lover of duty,—that thy mind should be thus kind towards me, in full accordance with thy nature, family, wisdom, and age.

61. ' This is the true way in which those seer-kings of old, rejecting through duty all trivial riches<sup>1</sup>, have ever flung them away as was right,—being poor in outward substance but rich in ascetic endurance.

62. ' But hear now the motive for my coming and rejoice thereat; a heavenly voice has been heard by me in the heavenly path, that thy son has been born for the sake of supreme knowledge.

63. ' Having heard that voice and applied my mind thereto, and having known its truth by signs, I am now come hither, with a longing to see the banner of the Sâkya race, as if it were Indra's banner being set up<sup>2</sup>.'

64. Having heard this address of his, the king, with his steps bewildered with joy, took the prince, who lay on his nurse's side, and showed him to the holy ascetic.

65. Thus the great seer beheld the king's son with wonder,—his foot marked with a wheel, his fingers and toes webbed, with a circle of hair between his eyebrows, and signs of vigour like an elephant.

66. Having beheld him seated on his nurse's side,

<sup>1</sup> Or 'all riches which were trifling in comparison with duty.'

<sup>2</sup> In allusion to a festival in parts of India; cf. Schol. *Raghuvamsa* IV, 3. (Cf. Mrs. Guthrie's *Year in an Indian Fort*, vol. ii.)

like the son of Agni (Skanda) seated on Devi's side, he stood with the tears hanging on the ends of his eyelashes<sup>1</sup>, and sighing he looked up towards heaven.

67. But seeing Asita with his eyes thus filled with tears, the king was agitated through his love for his son, and with his hands clasped and his body bowed he thus asked him in a broken voice choked with weeping,

68. 'One whose beauty has little to distinguish it from that of a divine sage<sup>2</sup>, and whose brilliant birth has been so wonderful, and for whom thou hast prophesied a transcendent future,—wherefore, on seeing him, do tears come to thee, O reverend one ?

69. 'Is the prince, O holy man, destined to a long life ? Surely he cannot be born for my sorrow<sup>3</sup>. I have with difficulty obtained a handful of water, surely it is not death which comes to drink it.

70. 'Tell me, is the hoard of my fame free from destruction? Is this chief prize of my family secure ? Shall I ever depart happily to another life,—I who keep one eye ever awake, even when my son is asleep<sup>4</sup>?

71. 'Surely this young shoot of my family is not born barren, destined only to wither! Speak quickly, my lord, I cannot wait ; thou well knowest the love of near kindred for a son.'

72. Knowing the king to be thus agitated through his fear of some impending evil, the sage thus ad-

<sup>1</sup> I adopt Prof. Kielhorn's suggestion, pakshmāntavilambitāśruḥ. (Aśita might mean 'curved on his eyelashes.')

<sup>2</sup> Or, reading mune, 'one whose age is so small, O sage.'

<sup>3</sup> Kakkīnna sokāya mama prasūtak. Obscure.

dressed him: 'Let not thy mind, O monarch, be disturbed,—all that I have said is certainly true<sup>1</sup>.

73. 'I have no feeling of fear as to his being subject to change, but I am distressed for mine own disappointment. It is my time to depart, and this child is now born,—he who knows that mystery hard to attain, the means of destroying birth.

74. 'Having forsaken his kingdom, indifferent to all worldly objects, and having attained the highest truth by strenuous efforts, he will shine forth as a sun of knowledge to destroy the darkness of illusion in the world.

75. 'He will deliver by the boat of knowledge the distressed world, borne helplessly along, from the ocean of misery which throws up sickness as its foam, tossing with the waves of old age, and rushing with the dreadful onflow of death.

76. 'The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese.

77. 'He will proclaim the way of deliverance to those afflicted with sorrow, entangled in objects of sense, and lost in the forest-paths of worldly existence, as to travellers who have lost their way.

78. 'By the rain of the Law he will give gladness to the multitude who are consumed in this world with that fire of desire whose fuel is worldly objects, as a great cloud does with its showers at the end of the hot season.

<sup>1</sup> I take asmi as meaning aham (aham ityarthâvyayam), or should we read asti?

79. 'He will break open for the escape of living beings that door whose bolt is desire and whose two leaves are ignorance and delusion,—with that excellent blow of the good Law which is so hard to find.'

80. 'He, the king of the Law, when he has attained to supreme knowledge, will achieve the deliverance from its bonds of the world now overcome by misery, destitute of every refuge, and enveloped in its own chains of delusion.'

81. 'Therefore make no sorrow for him,—that belongs rather, kind sire, to the pitiable world of human beings, who through illusion or the pleasures of desire or intoxication refuse to hear his perfect Law.'

82. 'Therefore since I have fallen short of that excellence, though I have accomplished all the stages of contemplation, my life is only a failure since I have not heard his Law, I count even dwelling in the highest heaven a misfortune.'

83. Having heard these words, the king with his queen and his friends abandoned sorrow and rejoiced; thinking, 'such is this son of mine,' he considered that his excellence was his own.

84. But he let his heart be influenced by the thought, 'he will travel by the noble path,'—he was not in truth averse to religion, yet still he saw alarm at the prospect of losing his child.

85. Then the sage Asita, having made known the real fate which awaited the prince to the king who was thus disturbed about his son, departed by the way of the wind as he had come, his figure watched reverentially in his flight.

86. Having taken his resolution and having seen

the son of his younger sister<sup>1</sup>, the saint, filled with compassion, enjoined him earnestly in all kinds of ways, as if he were his son, to listen to the sage's words and ponder over them.

87. The monarch also, being well-pleased at the birth of a son, having thrown off all those bonds called worldly objects, caused his son to go through the usual birth-ceremonies in a manner worthy of the family.

88. When ten days were fulfilled after his son's birth, with his thoughts kept under restraint, and filled with excessive joy, he offered for his son most elaborate sacrifices to the gods with muttered prayers, oblations, and all kinds of auspicious ceremonies.

89. And he himself gave to the brahmans for his son's welfare cows full of milk, with no traces of infirmity, golden-horned and with strong healthy calves, to the full number of a hundred thousand.

90. Then he, with his soul under strict restraint, having performed all kinds of ceremonies which rejoiced his heart, on a fortunate day, in an auspicious moment, gladly determined to enter his city.

91. Then the queen with her babe having worshipped the gods for good fortune, occupied a costly palanquin made of elephants' tusks, filled with all kinds of white flowers, and blazing with gems.

92. Having made his wife with her child<sup>2</sup> enter first into the city, accompanied by the aged attendants, the king himself also advanced, saluted by the

<sup>1</sup> This was Naradaīta, see Lalitavistara, ch. vii. pp. 103, 110 (Foucaux).

<sup>2</sup> Apatyanāthām might also mean 'having her child as her protector.'

hosts of the citizens, as Indra entering heaven, saluted by the immortals.

93. The Sākya king, having entered his palace, like Bhava<sup>1</sup> well-pleased at the birth of Kārttikeya<sup>2</sup>, with his face full of joy, gave orders for lavish expenditure, showing all kinds of honour and liberality<sup>3</sup>.

94. Thus at the good fortune of the birth of the king's son, that city surnamed after Kapila, with all the surrounding inhabitants, was full of gladness like the city of the lord of wealth<sup>4</sup>, crowded with heavenly nymphs, at the birth of his son Nalakūvara.

<sup>1</sup> Sc. Siva.

<sup>2</sup> Shanmukha.

<sup>3</sup> Bahuvidhapush*tiyaskaram* seems used as an auverb to  
vyadhatta, 'he made expenditure.'

Kuvera.

## BOOK II.

1. From the time of the birth of that son of his, who, the true master of himself, was to end all birth and old age, the king increased day by day in wealth, elephants, horses, and friends as a river increases with its influx of waters.

2. Of different kinds of wealth and jewels, and of gold, wrought or unwrought, he found<sup>1</sup> treasures of manifold variety<sup>2</sup>, surpassing even the capacity of his desires.

3. Elephants from Himavat, raging with rut, whom not even princes of elephants like Padma<sup>3</sup> could teach to go round in circles, came without any effort and waited on him.

4. His city was all astir, with the crowds of horses, some adorned with various marks and decked with new golden trappings, others unadorned and with long flowing manes,—suitable alike in strength, gentleness, and costly ornaments<sup>4</sup>.

5. And many fertile cows, with tall calves, gathered in his kingdom, well nourished and happy,

<sup>1</sup> I suppose *avâpi* to be used as a middle aorist like *abodhi* (cf. *Sisup.* I, 3). Should we read *avâpa*?

<sup>2</sup> I take *naikâtman* as ‘of manifold nature.’

<sup>3</sup> Mahâpadma is the name of the elephant which supports the world in the south.

<sup>4</sup> I read *âptaih*.

gentle and without fierceness, and producing excellent milk.

6. His enemies became indifferent; indifference grew into friendship; his friends became specially united; were there two sides,—one passed into oblivion.

7. Heaven rained in his kingdom in due time and place, with the sound of gentle winds and clouds, and adorned with wreaths of lightning, and without any drawback of showers of stones or thunderbolts.

8. A fruitful crop sprang up according to season, even without the labour of ploughing<sup>1</sup>; and the old plants grew more vigorous in juice and substance.

9. Even at that crisis which threatens danger to the body like the collision of battle, pregnant women brought forth in good health, in safety, and without sickness.

10. And whereas men do not willingly ask from others, even where a surety's property is available<sup>2</sup>, —at that time even one possessed of slender means turned not his face away when solicited.

11. There was no ruin nor murder<sup>3</sup>,—nay, there was not even one ungenerous to his kinsmen, no breaker of obligations, none untruthful nor injurious,—as in the days of Yayâti the son of Nahusha.

12. Those who sought religious merit performed sacred works and made gardens, temples, and

<sup>1</sup> Tadâ-kritenâpi krishisramena.

<sup>2</sup> I read pratibhvo, though it should be pratibhuvo.

<sup>3</sup> Could nâsaubadho (C) mean 'there was no murderer of any one?'

hermitages, wells, cisterns, lakes, and groves, having beheld heaven as it were visible before their eyes.

13. The people, delivered from famine, fear, and sickness, dwelt happily as in heaven ; and in mutual contentment husband transgressed not against wife, nor wife against husband.

14. None pursued love for mere sensual pleasure ; none hoarded wealth for the sake of desires ; none practised religious duties for the sake of gaining wealth ; none injured living beings for the sake of religious duty.

15. On every side theft and its kindred vices disappeared ; his own dominion was in peace and at rest from foreign interference<sup>1</sup> ; prosperity and plenty belonged to him, and the cities in his realm were (healthy) like the forests<sup>2</sup>.

16. When that son was born it was in that monarch's kingdom as in the reign of Manu the son of the Sun,—gladness went everywhere and evil perished ; right blazed abroad and sin was still.

17. Since at the birth of this son of the king such a universal accomplishment of all objects took place, the king in consequence caused the prince's name to be Sarvârtha-siddha<sup>3</sup>.

18. But the queen Mâyâ, having seen the great glory of her new-born son, like some *Rishi* of the

<sup>1</sup> The Tibetan seems to have read parasokamuktam for parakramuktam.

<sup>2</sup> Cf. VIII, 13. If we read aranyakasya we must translate these lines, 'the cities in his kingdom seemed part of the forest champaign.' This line appears to be untranslated in the Tibetan.

<sup>3</sup> He by whom all objects are accomplished.

gods, could not sustain the joy which it brought; and that she might not die she went to heaven.

19. Then the queen's sister, with an influence like a mother's, undistinguished from the real mother in her affection or tenderness, brought up as her own son the young prince who was like the offspring of the gods.

20. Then like the young sun on the eastern mountain or the fire when fanned by the wind, the prince gradually grew in all due perfection, like the moon in the fortnight of brightness.

21. Then they brought him as presents from the houses of his friends costly unguents of sandal-wood, and strings of gems exactly like wreaths of plants, and little golden carriages yoked with deer;

22. Ornaments also suitable to his age, and elephants, deer, and horses made of gold<sup>1</sup>, carriages and oxen decked with rich garments, and carts<sup>2</sup> gay with silver and gold.

23. Thus indulged with all sorts of such objects to please the senses as were suitable to his years,— child as he was, he behaved not like a child in gravity, purity, wisdom, and dignity.

24. When he had passed the period of childhood and reached that of middle youth, the young prince learned in a few days the various sciences suitable to his race, which generally took many years to master.

25. But having heard before from the great seer Asita his destined future which was to embrace

<sup>1</sup> Cf. Satyavat's toy horses in Mahâbh. III, 16670.

<sup>2</sup> Gamtrî has this meaning in the Amarakosha and Hema-kandra.

transcendental happiness, the anxious care<sup>1</sup> of the king of the present Sâkya race turned the prince to sensual pleasures.

26. Then he sought for him from a family of unblemished moral excellence a bride possessed of beauty, modesty, and gentle bearing, of wide-spread glory, Yasodharâ by name, having a name well worthy of her, a very goddess of good fortune.

27. Then after that the prince, beloved of the king his father, he who was like Sanatkumâra, rejoiced in the society of that Sâkya princess as the thousand-eyed (Indra) rejoiced with his bride Sâki.

28. 'He might perchance see some inauspicious sight which could disturb his mind,'—thus reflecting the king had a dwelling prepared for him apart from the busy press in the recesses of the palace.

29. Then he spent his time in those royal apartments, furnished with the delights proper for every season, gaily decorated like heavenly chariots upon the earth, and bright like the clouds of autumn amidst the splendid musical concerts of singing-women.

30. With the softly-sounding tambourines beaten by the tips of the women's hands, and ornamented with golden rims, and with the dances which were like the dances of the heavenly nymphs, that palace shone like Mount Kailâsa.

31. There the women delighted him with their soft voices, their beautiful pearl-garlands, their playful intoxication, their sweet laughter, and their stolen glances concealed by their brows.

<sup>1</sup> The last pâda seems spurious as it is only found in C. I b tried to make some sense by reading buddhih for vriddhih

32. Borne in the arms of these women well-skilled in the ways of love, and reckless in the pursuit of pleasure, he fell from the roof of a pavilion and yet reached not the ground, like a holy sage stepping from a heavenly chariot.

33. Meanwhile the king for the sake of ensuring his son's prosperity and stirred in heart by the destiny which had been predicted for him, delighted himself in perfect calm, ceased from all evil, practised all self-restraint, and rewarded the good

34. He turned to no sensual pleasures like one wanting in self-control; he felt no violent delight in any state of birth<sup>1</sup>; he subdued by firmness the restless horses of the senses; and he surpassed his kindred and citizens by his virtues.

35. He sought not learning to vex another; such knowledge as was beneficent, that only he studied; he wished well to all mankind as much as to his own subjects.

36. He worshipped also duly the brilliant (Agni) that tutelary god of the Aṅgirasas, for his son's long life; and he offered oblations in a large fire, and gave gold<sup>2</sup> and cows to the Brahmans.

37. He bathed to purify his body and mind with the waters of holy places and of holy feelings; and at the same time he drank the soma-juice as enjoined by the Veda, and the heartfelt self-produced happiness of perfect calm.

38. He only spoke what was pleasant and not unprofitable; he discoursed about what was true and not ill-natured; he could not speak even to himself

<sup>1</sup> Can ganani mean mātrigrāma?

<sup>2</sup> Or pearls? (kṛisana.)

for very shame a false pleasant thing or a harsh truth.

✓39. In things which required to be done, whether they were pleasant or disagreeable, he found no reason either for desire or dislike ; he pursued the advantageous which could be attained without litigation<sup>1</sup> ; he did not so highly value sacrifice.

40. When a suppliant came to him with a petition, he at once hastened to quench his thirst with the water sprinkled on his gift<sup>2</sup> ; and without fighting, by the battle-axe of his demeanour he smote down the arrogant armed with<sup>3</sup> double pride.

41. Thus he took away the one, and protected the seven ; he abandoned the seven and kept the five ; he obtained the set of three and learned the set of three ; he understood the two and abandoned the two<sup>4</sup>.

42. Guilty persons, even though he had sentenced them to death, he did not cause to be killed nor even looked on them with anger ; he bound them with gentle words and with the reform produced in their character,—even their release was accompanied by no inflicted injury.

43. He performed great religious vows prescribed by ancient seers ; he threw aside hostile feelings long cherished ; he acquired glory redolent with the fragrance of virtue ; he relinquished all passions involving defilement.

<sup>1</sup> Professor Max Müller would read *vyavahâralabdham*, 'all bliss which could be obtained in the lower or *vyâvahârika* sphere'

<sup>2</sup> See Colebrooke's Essays, vol. ii, p. 230, note ; Manu IX, 168.

<sup>3</sup> Cf. *dvisavasam* (madam), Rig-veda IX, 104, 2. Professor Kielhorn would suggest *dviñdarpani*.

The Tibetan, like the Chinese, gives no help here.

44. He desired not to take his tribute of one-sixth without acting as the guardian of his people<sup>1</sup>; he had no wish to covet another's property; he desired not to mention the wrong-doing of his enemies; nor did he wish to fan wrath in his heart.

45. When the monarch himself was thus employed his servants and citizens followed his example, like the senses of one absorbed in contemplation whose mind is abstracted in profound repose.

46. In course of time to the fair-bosomed Yaso-dharā,—who was truly glorious in accordance with her name,—there was born from the son of Sudhodana a son named Râhula, with a face like the enemy of Râhu<sup>2</sup>.

47. Then the king who from regard to the welfare of his race had longed for a son and been exceedingly delighted [at his coming],—as he had rejoiced at the birth of his son, so did he now rejoice at the birth of his grandson.

48. 'O how can I feel that love which my son feels for my grandson?' Thus thinking in his joy he at the due time attended to every enjoined rite like one who fondly loves his son and is about to rise to heaven.

49. Standing in the paths of the pre-eminent kings who flourished in primaeval ages, he practised austeries without laying aside his white garments, and he offered in sacrifice only those things which involved no injury to living creatures.

50. He of holy deeds shone forth gloriously, in

<sup>1</sup> Cf. Indische Sprüche, 568 (2nd ed.).

<sup>2</sup> I.e. the sun or the moon, as eclipsed by the demon Râhu.

the splendour of royalty and the splendour of penances, conspicuous by his family and his own conduct and wisdom, and desirous to diffuse brightness like the sun.

51. Having offered worship, he whose own glory was secure muttered repetitions of Vedic texts to Svayambhû for the safety of his son, and performed various ceremonies hard to be accomplished, like the god Ka in the first aeon wishing to create living beings.

52. He laid aside weapons and pondered the Sâstra, he practised perfect calm and underwent various observances, like a hermit he refused all objects of sense, he viewed all his kingdoms<sup>1</sup> like a father.

53. He endured the kingdom for the sake of his son, his son for his family, his family for fame, fame for heaven, heaven for the soul,—he only desired the soul's continuance for the sake of duty.

54. Thus did he practise the various observances as followed by the pious and established from revelation,—ever asking himself, 'now that he has seen the face of his son, how may my son be stopped from going to the forest?'

55. The prudent<sup>2</sup> kings of the earth, who wish to guard their prosperity, watch over their sons in the world; but this king, though loving religion, kept his son from religion and set him free towards all objects of pleasure.

<sup>1</sup> Vishayâh seems used here in two senses, 'kingdoms' and 'objects of sense.'

<sup>2</sup> Lit. 'self-possessed,' âtmasamsthâh. Or should we read âtmasamsthâm, 'wishing to keep their prosperity their own?'

56. But all Bodhisattvas, those beings of pre-eminent nature, after knowing the flavour of worldly enjoyments, have departed to the forest as soon as a son is born to them; therefore he too, though he had accomplished all his previous destiny, even when the (final) motive had begun to germinate, still went on pursuing worldly pleasure up to the time of attaining the supreme wisdom.

## BOOK III.

1. On a certain day he heard of the forests carpeted with tender grass, with their trees resounding with the kokilas, adorned with lotus-ponds, and which had been all bound up in the cold season.

2. Having heard of the delightful appearance of the city groves beloved by the women, he resolved to go out of doors, like an elephant long shut up in a house

3. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure-party to be prepared, worthy of his own affection and his son's beauty and youth.

4. He prohibited the encounter of any afflicted common person in the highroad; 'heaven forbid that the prince with his tender nature should even imagine himself to be distressed.'

5. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

6. Along this road thus made beautiful, the fortunate prince with his well-trained attendants came down one day at a proper time from the roof of the palace and went to visit the king by his leave.

7. Then the king, with tears rising to his eyes,

having smelt his son's head<sup>1</sup> and long gazed upon him, gave him his permission, saying, 'Go;' but in his heart through affection he could not let him depart.

8. He then mounted a golden chariot, adorned with reins bright like flashing lightning<sup>2</sup>, and yoked with four gentle horses, all wearing golden trappings.

9. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers, with garlands suspended and banners waving, like the moon with its asterism entering the sky.

10. Slowly, slowly he passed along the highway, watched on every side by the citizens, and be-showered by their eyes opened wide with curiosity like blue lotuses.

11. Some praised him for his gentle disposition, others hailed him for his glorious appearance, others eulogised his beauty from his fine countenance and desired for him length of days.

12. Hump-backed men coming out from the great families, and troops of foresters and dwarfs<sup>3</sup>, and women coming out from the meaner houses bowed down like the banners of some procession of the gods.

13. Hearing the news, 'the prince is going out,' from the attendants of the female apartments, the women hastened to the roofs of the different mansions, having obtained the leave of their lords.

<sup>1</sup> Cf. Wilson, Hindu Drama, vol. ii, p. 45, note.

<sup>2</sup> Rasmi may mean 'rays.' For akliva cf. Soph. Philoct. 1455, *ἀρσην*.

<sup>3</sup> These are all mentioned in the Sâhitya-darpana among the attendants in a seraglio (§ 81).

<sup>4</sup> With this description cf. Raghuv. VII, 5-12; Kâdambarî, p. 74.

14. Hindered by the strings of their girdles which had slipped down, with their eyes bewildered as just awakened from sleep, and with their ornaments hastily put on in the stir of the news, and filled with curiosity, they crowded round;

15. Frightening the flocks of birds which lived in the houses, with the noise of their girdles and the jingling of their anklets which resounded on the staircases and roofs of the mansions, and mutually reproaching one another for their hurry.

16. Some of these women, even in their haste as they rushed longing to see, were delayed in their going by the weight of their hips and full bosoms.

17. Another, though well able to go herself, checked her pace and forbore to run, hiding with shame her ornaments hitherto worn only in seclusion, and now too boldly displayed.

18. There they were restlessly swaying about in the windows, crowded together in the mutual press, with their earrings polished by the continual collision and their ornaments all jingling.

19. The lotus-like faces of the women gleamed while they looked out from the windows with their earrings coming into mutual proximity<sup>1</sup>, as if they were real lotuses fastened upon the houses.

20. With the palaces all alive with crowds of damsels, every aperture thrown open in eager curiosity, the magnificent city appeared on every side like heaven with its divine chariots thronged with celestial nymphs.

21. The faces of the beautiful women shone like lotuses wreathed in garlands, while through the

<sup>1</sup> Parasparopâsita?

narrowness of the windows their earrings were transferred to each other's cheeks.

22. Gazing down upon the prince in the road, the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven<sup>1</sup>.

23. Beholding the king's son thus radiant in his beauty and glory, those women softly whispered, 'happy is his wife,' with pure minds and from no baser feeling.

24. 'He with the long sturdy arms, who stands in his beauty like the flower-armed god visibly present, will leave his royal pomp and devote himself to religion,' thus thinking, full of kindly feelings towards him, they all offered reverence.

25. Beholding for the first time that high-road thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

26. But then the gods, dwelling in pure abodes<sup>2</sup>, having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

27. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver<sup>3</sup> with simple confidence:

28. 'Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his

<sup>1</sup> Cf. Uhland's 'Das Schloss am meere.'

<sup>2</sup> Sudhâdhivâsâh.

<sup>3</sup> Cf. samgâhako in Pâli.

limbs bent down and hanging loose,—is this a change produced in him or his natural state or an accident?’

29. Thus addressed, the charioteer revealed to the king’s son the secret that should have been kept so carefully, thinking no harm in his simplicity, for those same gods had bewildered his mind :

30. ‘That is old age by which he is broken down,—the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.

31. ‘He too once drank milk in his childhood, and in course of time he learned to grope on the ground ; having step by step become a vigorous youth, he has step by step in the same way reached old age.’

32. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, ‘What ! will this evil come to me also ?’ and to him again spoke the charioteer :

33. ‘It will come without doubt by the force of time through multitude of years even to my long-lived lord ; all the world knows thus that old age will destroy their comeliness and they are content to have it so.’

34. Then he, the great-souled one, who had his mind purified by the impressions of former good actions, who possessed a store of merits accumulated through many preceding aeons, was deeply agitated when he heard of old age, like a bull who has heard the crash of a thunderbolt close by.

35. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, and looking round on that exultant multitude he then uttered these distressed words :

36. 'Old age thus strikes down all alike, our memory, comeliness, and valour; and yet the world is not disturbed, even when it sees such a fate visibly impending.'

37. 'Since such is our condition, O charioteer, turn back the horses,—go quickly home; how can I rejoice in the pleasure-garden, when the thoughts arising from old age overpower me?'

38. Then the charioteer at the command of the king's son turned the chariot back, and the prince lost in thought entered even that royal palace as if it were empty.

39. But when he found no happiness even there, as he continually kept reflecting, 'old age, old age,' then once more, with the permission of the king, he went out with the same arrangement as before.

40. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of Suddhodana addressed the charioteer, having his gaze fixed on the man:

41. 'Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word "mother," when he embraces a stranger,—who, pray, is this?'

42. Then his charioteer answered, 'Gentle Sir, it is a very great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man<sup>1</sup> no longer master of himself.'

43. Then the prince again addressed him, looking upon the man compassionately, 'Is this evil peculiar

to him or are all beings alike threatened by sickness ?'

44. Then the charioteer answered, ' O prince, this evil is common to all ; thus pressed round by diseases men run to pleasure, though racked with pain <sup>1</sup>.'

45. Having heard this account, his mind deeply distressed, he trembled like the moon reflected in the waves of water ; and full of sorrow he uttered these words in a low voice :

46. ' Even while they see all this calamity of diseases mankind can yet feel tranquillity ; alas for the scattered intelligence of men who can smile when still not free from the terrors of disease !

47. ' Let the chariot, O charioteer, be turned back from going outside, let it return straight to the king's palace ; having heard this alarm of disease, my mind shrinks into itself, repelled from pleasures.'

48. Then having turned back, with all joy departed, he entered his home, absorbed in thought ; and having seen him thus return a second time, the king himself entered the city.

49. Having heard the occasion of the prince's return he felt himself as deserted by him, and although unused to severe punishment, even when displeased, he rebuked him whose duty it was to see that the road was clear.

50. And once more he arranged for his son all kinds of worldly enjoyments to their highest point ; imploring in his heart, ' Would that he might not be able to forsake us, even though rendered unable only through the restlessness of his senses <sup>2</sup>.'

<sup>1</sup> Rugâturo. [The Tibetan seems to have read rugâmtare,-- nad thar-phyin-na, 'having come to the end of illness.' H.W.]

<sup>2</sup> I would read api nâmâ sakto —.

51. But when in the women's apartments his son found no pleasure in the several objects of the senses, sweet sounds and the rest, he gave orders for another progress outside, thinking to himself<sup>1</sup>, 'It may create a diversion of sentiment<sup>2</sup>'.

52. And in his affection pondering on the condition of his son, never thinking of any ills that might come from his haste, he ordered the best singing-women to be in attendance, as well-skilled in all the soft arts that can please.

53. Then the royal road being specially adorned and guarded, the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

54. But as the king's son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

55. Then spoke the prince to the charioteer, 'Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing<sup>3</sup>?'.

56. Then the driver,—having his mind overpowered by the gods who possess pure minds and pure dwellings,—himself knowing the truth, uttered to his lord this truth also which was not to be told:

57. 'This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep

<sup>1</sup> I would read manyamânah.

<sup>2</sup> A technical term in rhetoric. Cf. Sâhitya Darp. § 220.

<sup>3</sup> I would read asvâsy avarudyate.

and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.'

58. Having heard these words of the charioteer he was somewhat startled and said to him, 'Is this an accident peculiar to him alone, or is such the end of all living creatures ?'

59. Then the charioteer replied to him, 'This is the final end of all living creatures ; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world.'

60. Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariot-pole with his shoulder spoke with a loud voice,

61. ' Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated ! Hard indeed, I think, must the hearts of men be, who can be self-composed in such a road.

62. ' Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion ; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity<sup>1</sup> ?'

63. Even when the prince thus spoke to him, the charioteer did not turn the chariot back ; but at his peremptorily reiterated command he retired to the forest Padmakhana.

64. There he beheld that lovely forest like Nandana itself, full of young trees in flower, with intoxicated kokilas wandering joyously about, and

<sup>1</sup> The Tibetan has *ñam thag dus-su*, 'at the time of oppression (as by misfortune).' Does this imply a reading *ârtti-kâle* ?

with its bright lakes gay with lotuses and well-furnished with watering-places<sup>1</sup>.

65. The king's son was perforce carried away to that wood filled with troops of beautiful women, just as if some devotee who had newly taken his vow were carried off, feeling weak to withstand temptation, to the palace of the monarch of Alakâ<sup>2</sup>, gay with the dancing of the loveliest heavenly nymphs.

<sup>1</sup> Sc. for cattle, cf. Mahâbh. XII, 9270 (in the text read -dîrghikam).

<sup>2</sup> Kuvera.

## BOOK IV.

1. Then from that city-garden, with their eyes restless in excitement, the women went out to meet the prince as a newly-arrived bridegroom ;
2. And when they came up to him, their eyes wide open in wonder, they performed their due homage with hands folded like a lotus-calyx.
3. Then they stood surrounding him, their minds overpowered by passion, as if they were drinking him in with their eyes motionless and blossoming wide with love.
4. Some of the women verily thought that he was Kâma incarnate,—decorated as he was with his brilliant signs as with connate ornaments.
5. Others thought from his gentleness and majesty that it was the moon with its ambrosial beams as it were visibly come down to the earth.
6. Others, smitten by his beauty, yawned<sup>1</sup> as if to swallow him, and fixing their eyes on each other, softly sighed.
7. Thus the women only looked upon him, simply gazing with their eyes,—they spoke not, nor did they smile, controlled by his power.
8. But having seen them thus listless, bewildered in their love, the wise son of the family priest, Udayin, thus addressed them :
9. ‘Ye are all skilled in all the graceful arts.

<sup>1</sup> Cf. Sâhitya Darp. § 155, 13.

proficients in understanding the language of amorous sentiments, possessed of beauty and gracefulness, thorough masters in your own styles.

10. 'With these graces of yours ye may embellish even the Northern Kurus, yea, even the dances<sup>1</sup> of Kuvera, much more this little earth.

11. 'Ye are able to move even sages who have lost all their desires, and to ensnare even the gods who are charmed by heavenly nymphs.

12. 'By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty, ye are able to enrapture even women, how much more easily men.

13. 'You thus skilled as ye are, each set<sup>2</sup> in her own proper sphere,—such as this is your power,—I am not satisfied with your simplicity [when you profess to find him beyond your reach].

14. 'This timid action of yours would be fit for new brides, their eyes closed through shame,—or it might be a blandishment worthy even of the wives of the cowherds<sup>3</sup>.

15. 'What though this hero be great by his exalted glory, yet "great is the might of women," let this be your firm resolve.

16. 'In olden time a great seer, hard to be conquered even by the gods, was spurned by a harlot, the beauty of Kâsi, planting her feet upon him.

17. 'The Bhikshu Manthâlagautama was also formerly spurned by Bâlamukhyâ with her leg, and

<sup>1</sup> Professor Bühler suggests *kâkridam*, cf. sloka 28.

<sup>2</sup> I read *niyuktânâm* for *viyuktânâm*.

<sup>3</sup> Is this a reference to Krishna's story? but cf. Weber, Ind. Antiquary, vol. v, p. 254.

wishing to please her he carried out dead bodies for her sake to be buried.

18. 'And a woman low in standing and caste fascinated the great seer Gautama, though a master of long penances and old in years.'

19. 'So Sāntâ<sup>1</sup> by her various wiles captivated and subdued the sage's son *Rishyasringa*, unskilled in women's ways.'

20. 'And the great seer Visvâmitra, though plunged in a profound penance<sup>2</sup>, was carried captive for ten years in the forests by the nymph Ghritâkî<sup>3</sup>.

21. 'Many such seers as these have women brought to shame,—how much more then a delicate prince in the first flower of his age ?'

22. 'This being so, boldly put forth your efforts that the prosperity of the king's family may not be turned away from him.'

23. 'Ordinary women captivate similar lovers; but they are truly women who subdue the natures of high and low.'

24. Having heard these words of Udâyin these women as stung to the heart rose even above themselves for the conquest of the prince.

25. With their brows, their glances, their coquettries, their smiles, their delicate movements, they made all sorts of significant gestures like women utterly terrified.

26. But they soon regained their confidence<sup>4</sup> through the command of the king and the gentle temperament of the prince, and through the power of intoxication and of love.

<sup>1</sup> Râmây. I, 10 (Schleg. ed.).      <sup>2</sup> I would read *mahat tapâk*.

<sup>3</sup> Râmây. IV, 35.      <sup>4</sup> Lit. 'dispelled their want of confidence.'

27. Then surrounded by troops of women the prince wandered in the wood like an elephant in the forests of Himavat accompanied by a herd of females.

28. Attended by the women he shone in that pleasant grove, as the sun surrounded by Apsarasas in his royal garden.

29. There some of them, urged by passion, pressed him with their full firm bosoms in gentle collisions.

30. Another violently embraced him after making a pretended stumble,—leaning on him with her shoulders drooping down, and with her gentle creeper-like arms dependent.

31. Another with her mouth smelling of spirituous liquor, her lower lip red like copper, whispered in his ear, 'Let my secret be heard.'

32. Another, all wet with unguents, as if giving him her command, clasped his hand eagerly and said, 'Perform thy rites of adoration here.'

33. Another, with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning flashing.

34. Others, with their golden zones tinkling, wandered about here and there, showing to him their hips veiled with thin cloth.

35. Others leaned, holding a mango-bough in full flower, displaying their bosoms like golden jars.

36. Another, coming from a lotus-bed, carrying lotuses and with eyes like lotuses, stood like the lotus-goddess Padmā, by the side of that lotus-faced prince.

37. Another sang a sweet song easily understood and with the proper gesticulations, rousing

him, self-subdued though he was, by her glances, as saying, 'O how thou art deluded!'

38. Another, having armed herself<sup>1</sup> with her bright face, with its brow-bow drawn to its full, imitated his action, as playing the hero.

39. Another, with beautiful full bosoms, and having her earrings waving in the wind<sup>2</sup>, laughed loudly at him, as if saying, 'Catch me, sir, if you can!'

40. Some, as he was going away, bound him with strings of garlands,—others punished him with words like an elephant-driver's hook, gentle yet reproachful.

41. Another, wishing to argue with him, seizing a mango-spray, asked, all bewildered with passion, 'This flower, whose is it?'

42. Another, assuming a gait and attitude like those of a man, said to him, 'Thou who art conquered by women, go and conquer this earth!'

43. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement,

44. 'See, my lord, this mango covered with its honey-scented flowers, where the kokila sings, as if imprisoned in a golden cage.'

45. 'Come and see this asoka tree, which augments lovers' sorrows,—where the bees make a noise as if they were scorched by fire.'

46. 'Come and see this tilaka tree, embraced by a slender mango-branch, like a man in a white garment by a woman decked with yellow unguents.'

47. 'Behold this kuruvaka in flower, bright like

<sup>1</sup> Prâvritya.

<sup>2</sup> I read vâtâghûrnita.

fresh<sup>1</sup> resin-juice, which bends down as if it felt reproached by the colour of women's nails<sup>2</sup>.

48. 'Come and see this young asoka, covered all over with new shoots, which stands as it were ashamed at the beauty of our hands.'

49. 'See this lake surrounded by the sinduvâra shrubs growing on its banks<sup>3</sup>, like a fair woman reclining, clad in fine white cloth.'

50. 'See the imperial power of females,—yonder ruddy-goose in the water goes behind his mate following her like a slave.'

51. 'Come and listen to the notes of this intoxicated cuckoo as he sings, while another cuckoo sings as if consenting, wholly without care.'

52. 'Would that thine was the intoxication of the birds which the spring produces,—and not the thought of a thinking man, ever pondering how wise he is!'

53. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

54. But although thus attacked, he, having his senses guarded by self-control, neither rejoiced nor smiled, thinking anxiously, 'One must die.'

55. Having seen them in their real condition<sup>4</sup>, that best of men pondered with an undisturbed<sup>5</sup> and steadfast mind.

<sup>1</sup> I read nirmuktam, which might mean 'just exuded,' or the whole compound may mean (cf. Kum. Sambh. V, 34) 'like a lip which has given up the use of pungent.'

<sup>2</sup> Cf. Vikramorvasî, Act 11, strî-nakha-pâtalam kuruvakam.

<sup>3</sup> I read tîragaih sinduvârakaih.

<sup>4</sup> For vasthânam cf. Maitri Upan. (Comm.) VI, 1.

<sup>5</sup> I would read asamvignena.

56. 'What is it that these women lack<sup>1</sup> that they perceive not that youth is fickle? for this old age will destroy whatever has beauty.'

57. 'Verily they do not see any one's plunge into disease, and so dismissing fear, they are joyous in a world which is all pain.'

58. 'Evidently they know nothing of death which carries all away; and so at ease and without distress they can sport and laugh.'

59. 'What rational being, who knows of old age, death and sickness, could stand<sup>2</sup> or sit down at his ease or sleep, far less laugh?'

60. 'But he verily is like one bereft of sense, who, beholding another aged or sick or dead, remains self-possessed and not afflicted.'

61. '(So) even when a tree is deprived of its flowers and fruits, or if it is cut down and falls, no other tree sorrows.'

62. Seeing him thus absorbed in contemplation, with his desires estranged from all worldly objects, Udâyin, well skilled in the rules of policy, with kindly feelings addressed him:

63. 'Since I was appointed by the king as a fitting friend for thee, therefore I have a wish to speak to thee in this friendliness of my heart.'

64. 'To hinder from what is disadvantageous,—to urge to what is advantageous,—and not to forsake in misfortune,—these are the three marks of a friend.'

65. 'If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.'

<sup>1</sup> Kim vinâ.

<sup>2</sup> I would conjecture tish/ken.

66. 'Therefore I speak as thy friend,—such rudeness as this to women is not befitting for one young in years and graceful in person.'

67. 'It is right to woo a woman even by guile,—this is useful both for getting rid of shame and for one's own enjoyment.'

68. 'Reverential behaviour and compliance with her wishes are what binds a woman's heart; good qualities truly are a cause of love, and women love respect.'

69. 'Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?'

70. 'Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.'

71. 'But of what use is courtesy by itself? let it be assisted by the heart's feelings; surely, when worldly objects so hard to attain are in thy grasp, thou wilt not despise them.'

72. 'Knowing that pleasure was the best of objects, even the god Puram̄dara (Indra) wooed in olden time Ahalyā the wife of the saint Gautama.'

73. 'So too Agastya wooed Rohini, the wife of Soma; and therefore, as Sruti saith, a like thing befell Lopāmudrā<sup>1</sup>.

74. 'The great ascetic Vṝhaspati begot Bharadvāga on Mamatā the daughter of the Maruts, the wife of Autathya<sup>2</sup>.

<sup>1</sup> Agastya's wife. This seems to refer to Lopāmudrā's words to her husband in Rig-veda I, 179; cf. also Mahabh. III, xcvi.

<sup>2</sup> This should be Utathya (cf. Mahābh. I, civ). Mamatā had Dirghatamas by her husband and Bharadvāga by Vṝhaspati. The MSS. read Samatā.

75. 'The Moon, the best of offerers, begat Budha of divine nature on the spouse of Vṛihaspati as she was offering a libation<sup>1</sup>.

76. 'So too in old time Parāsara, overpowered by passion on the bank of the Yamunā, lay with the maiden Kālī who was the daughter of the son of the Water (Agni).

77. 'The sage Vasishtha through lust begot a son Kapiñgalāda on Akshamālā a despised low-caste woman<sup>2</sup>.

78. 'And the seer-king Yayāti, even when the vigour of his prime was gone, sported in the Kaitraratha forest with the Apsaras Visvākti.

79. 'And the Kaurava king Pāndu, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Mādrī yielded to the pleasures of love.

80. 'And so Karālaganaka, when he carried off the Brāhmaṇa's daughter, incurred loss of caste thereby, but he would not give up his love.

81. 'Great heroes such as these pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?

82. 'And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee, and to which the whole world is devoted.'

83. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud:

<sup>1</sup> She is called Tārā, Vishnu Pur. IV, 6.

<sup>2</sup> Manu IX, 23.

84. 'This speech manifesting affection is well-befitting in thee; but I will convince thee as to where thou wrongly judgest me.'

85. 'I do not despise worldly objects, I know that all mankind are bound up therein; but remembering that the world is transitory, my mind cannot find pleasure in them.'

86. 'Old age, disease, and death—if these three things did not exist, I too should find my enjoyment in the objects that please the mind.'

87. 'Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desire would not be worthy of the wise man.'

88. 'But since their beauty will be drunk up by old age, to delight therein through infatuation cannot be a thing approved even by thyself<sup>1</sup>.

89. 'He who himself subject to death, disease, and old age, can sport undisturbed with those whose very nature implies death, disease, and old age,—such a man is on a level with birds and beasts.'

90. 'And as for what thou sayest as to even those great men having become victims to desire,—do not be bewildered by them, for destruction was also their lot.'

91. 'Real greatness is not to be found there, where there is universally destruction, or where there is attachment to earthly objects, or a want of self-control.'

92. 'And when thou sayest, "Let one deal with women even by guile," I know nought about guile, even if it be accompanied with courtesy.'

93. 'That compliance too with a woman's wishes

<sup>1</sup> Or 'even by the soul.'

pleases me not, if truthfulness be not there ; if there be not a union with one's whole soul and nature, then "out upon it" say I.

94. 'A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects,—what is there in it worth being deceived ?

95. 'And if the victims of passion do deceive one another,—are not men unfit for women to look at and women for men ?

96. 'Since then these things are so, thou surely wouldest not lead me astray into ignoble pleasures, —me afflicted by sorrow, and subject to old age and death ?

97. 'Ah ! thy mind must be very firm and strong, if thou canst find substance in the transitory pleasures of sense ; even in the midst of violent alarm thou canst cling to worldly objects, when thou seest all created beings in the road of death.

98. 'But I am fearful and exceedingly bewildered, as I ponder the terrors of old age, death, and disease ; I can find no peace, no self-command, much less can I find pleasure, while I see the world as it were ablaze with fire.

99. 'If desire arises in the heart of the man, who knows that death is certain,—I think that his soul must be made of iron, who restrains it in this great terror and does not weep.'

100. Then the prince uttered a discourse full of resolve and abolishing the objects of desire ; and the lord of day, whose orb is the worthy centre of human eyes, departed to the Western Mountain.

101. And the women, having worn their garlands and ornaments in vain, with their graceful arts and

endearments all fruitless, concealing their love deep in their hearts<sup>1</sup>, returned to the city with broken hopes.

102. Having thus seen the beauty<sup>2</sup> of the troop of women who had gone out to the city-garden, now withdrawn in the evening,—the prince, pondering the transitoriness which envelopes all things, entered his dwelling.

103. Then the king, when he heard how his mind turned away from all objects of sense, could not lie down all that night, like an elephant with an arrow in its heart; but wearied in all sorts of consultation, he and his ministers could find no other means beside these (despised) pleasures to restrain his son's purpose.

<sup>1</sup> Reading *sva eva bhâve* from the Tibetan.

<sup>2</sup> Reading *sriyam* for *striyam*.

## BOOK V.

1. He, the son of the Sākya king, even though thus tempted by the objects of sense which infatuate others, yielded not to pleasure and felt not delight, like a lion deeply pierced in his heart by a poisoned arrow.

2. Then one day accompanied by some worthy sons of his father's ministers, friends full of varied converse,—with a desire to see the glades of the forest and longing for peace, he went out with the king's permission.

3. Having mounted his good horse Kamthaka, decked with bells and bridle-bit of new gold, with beautiful golden harness and the chowrie waving<sup>1</sup>, he went forth like the moon<sup>2</sup> mounted on a comet.

4. Lured by love of the wood and longing for the beauties of the ground<sup>3</sup>, he went to a spot near at hand<sup>4</sup> on the forest-outskirts; and there he saw a piece of land being ploughed, with the path of the plough broken like waves on the water.

<sup>1</sup> 'The white bushy tail of the Tibet cow, fixed on a gold or ornamented shaft, rose from between the ears of the horse.' Wilson, Hindu Drama, I, p. 200.

<sup>2</sup> The Tibetan has tog-la ljon-dai chu-skyes tog-can, 'like him who has the sign of a tree and water-born (lotus,) (mounted) on a comet,' but with no further explanation. Could this mean the moon as oshadhipati and as kumu esa?

<sup>3</sup> Should we read -gunekkhuh for -gunâkkhah?

<sup>4</sup> Nikrishatarām; one MS. reads vikrishita-, 'ploughed.'

5 Having beheld the ground in this condition, with its young grass scattered and torn by the plough, and covered with the eggs and young of little insects which were killed, he was filled with deep sorrow as for the slaughter of his own kindred.

6. And beholding the men as they were ploughing, their complexions spoiled by the dust, the sun's rays, and the wind, and their cattle bewildered with the burden of drawing, the most noble one felt extreme compassion.

7 Having alighted from the back of his horse, he went over the ground slowly, overcome with sorrow, — pondering the birth and destruction of the world, he grieved, exclaimed, 'this is indeed pitiable.'

8. Then desiring to become perfectly lonely in his thoughts, having stopped those friends who were following him, he went to the root of a rose-apple in a solitary spot, which had its beautiful leaves all tremulous (in the wind).

9. There he sat down on the ground covered with leaves<sup>1</sup>, and with its young grass bright like lapis lazuli; and, meditating on the origin and destruction of the world, he laid hold of the path that leads to firmness of mind.

10. Having attained to firmness of mind<sup>2</sup>, and being forthwith set free from all sorrows such as the desire of worldly objects and the rest, he attained

<sup>1</sup> The MSS. add -khoravatyām, an obscure word, which may be connected with khura or perhaps should be altered to -koravatyām, i.e. 'covered with sharp-pointed leaves,' or 'covered with leaves and buds.' [The Tibetan has gčān-mar ldan-pai sa-gzhi der-ni de zhugs-te, 'on the pure ground here he sitting.' This might point to so-tra sauκavatyām H.W.]

<sup>2</sup> Query, samavāptamanahsthitiḥ for -manāhsthiteḥ.

the first stage of contemplation, unaffected by sin, calm, and 'argumentative'!'

11. Having then obtained the highest happiness sprung from deliberation<sup>2</sup>, he next pondered this meditation,—having thoroughly understood in his mind the course of the world.

12. 'It is a miserable thing that mankind, though themselves powerless<sup>3</sup> and subject to sickness, old age, and death, yet, blinded by passion and ignorant, look with disgust on another who is afflicted by old age or diseased or dead.'

13. 'If I here, being such myself, should feel disgust for another who has such a nature, it would not be worthy or right in me who know this highest duty.'

14. As he thus considered thoroughly these faults of sickness, old age, and death which belong to all living beings, all the joy which he had felt in the activity of his vigour, his youth, and his life, vanished in a moment.

15. He did not rejoice, he did not feel remorse; he suffered no hesitation, indolence, nor sleep; he felt no drawing towards the qualities of desire; he hated not nor scorned another.

16. Thus did this pure passionless meditation grow within the great-souled one; and unobserved by the other men, there crept up a man in a beggar's dress.

17. The king's son asked him a question,—he said to him, 'Tell me, who art thou?' and the other replied, 'Oh bull of men, I, being terrified at birth

<sup>1</sup> Savitarka, cf. Yoga-sûtras I, 42. (Read anâsrava-.)

<sup>2</sup> Two syllables are lost in this line.

<sup>3</sup> Arasa.

and death, have become an ascetic for the sake of liberation.

18. ‘Desiring liberation in a world subject to destruction, I seek that happy indestructible abode,—isolated from mankind, with my thoughts unlike those of others, and with my sinful passions turned away from all objects of sense’

19. ‘Dwelling anywhere, at the root of a tree, or in an uninhabited house, a mountain or a forest,—I wander without a family and without hope, a beggar ready for any fare, seeking only the highest good.’

20. When he had thus spoken, while the prince was looking on, he suddenly flew up to the sky; it was a heavenly inhabitant who, knowing that the prince’s thoughts were other than what his outward form promised, had come to him for the sake of rousing his recollection.

21. When the other was gone like a bird to heaven, the foremost of men was rejoiced and astonished; and having comprehended the meaning of the term dharma<sup>1</sup>, he set his mind on the manner of the accomplishment of deliverance.

22. Then like Indra himself, and having tamed his senses,—desiring to return home he mounted his noble steed; and having made him turn back as he looked for his friends, from that moment he sought no more the desired forest.

23. Ever seeking to make an end of old age and death, fixing his thoughts in memory on dwelling in the woods, he entered the city again but with no feelings of longing, like an elephant entering an exercise-ground<sup>2</sup> after roaming in a forest-land.

24. ‘Happy truly and blessed is that woman whose

<sup>1</sup> Dharmasamgñām?

<sup>2</sup> Cf. II, 3.

husband is such as thou, O long-eyed prince!' So, on seeing him, the princess exclaimed, folding her hands to welcome him, as he entered the road.

25. He whose voice was deep-sounding like a cloud heard this address and was filled with profound calm; and as he heard the word 'blessed'<sup>1</sup> he fixed his mind on the attainment of Nirvâna.

26. Then the prince whose form was like the peak of a golden mountain,—whose eye, voice, and arm resembled a bull, a cloud, and an elephant<sup>2</sup>,—whose countenance and prowess were like the moon and a lion,—having a longing aroused for something imperishable,—went into his palace.

27. Then stepping like a lion he went towards the king who was attended by his numerous counsellors, like Sanatkumâra in heaven waiting on Indra resplendent in the assembly<sup>3</sup> of the Maruts.

28. Prostrating himself, with folded hands, he addressed him, 'Grant me graciously thy permission, O lord of men,—I wish to become a wandering mendicant for the sake of liberation, since separation is appointed for me.'

29. Having heard his words, the king shook like a tree struck by an elephant, and having seized his folded hands which were like a lotus, he thus addressed him in a voice choked with tears:

30. 'O my son, keep back this thought, it is not the time for thee to betake thyself to dharma; they say that the practice of religion is full of evils in the first period of life when the mind is still fickle.'

<sup>1</sup> Sc. nirvîta.

<sup>2</sup> Gagamegharshabhabhûnisvanâkshah? So Chinese translation, Beal, st. 356.

<sup>3</sup> I read samitau.

31. 'The mind of the thoughtless ignorant young man whose senses are eager for worldly objects, and who has no power of settled resolution for the hardships of vows of penance, shrinks back from the forest, for it is especially destitute of discrimination.'

32. 'It is high time for me to practise religion. O my child of loved qualities<sup>1</sup>, leaving my royal glory to thee who art well worthy to be distinguished by it; but thy religion, O firm-striding hero, is to be accomplished by heroism; it would be irreligion if thou wert to leave thine own father.'

33. 'Do thou therefore abandon this thy resolution; devote thyself for the present to the duties of a householder; to a man who has enjoyed the pleasures of his prime, it is delightful to enter the penance-forest.'

34. Having heard these words of the king, he made his reply in a voice soft like a sparrow's: 'If thou wilt be my surety, O king, against four contingencies, I will not betake myself to the forest.'

35. 'Let not my life be subject to death, and let not disease impair this health of mine; let not old age attack my youth, and let not misfortune destroy my weal.'

36. When his son uttered a speech so hard to be understood, the king of the Sākyas thus replied: 'Abandon this idea bent upon departure; extravagant desires are only ridiculous.'

37. Then he who was firm as Mount Meru addressed his father: 'If this is impossible, then this course of mine is not to be hindered; it is not right to lay hold of one who would escape<sup>2</sup> from a house that is on fire.'

<sup>1</sup> Or 'lover of religion.'

<sup>2</sup> Read *niskikramishum*.

38. 'As separation is inevitable to the world, but not for Dharma', this separation is preferable ; will not death sever me helplessly, my objects unattained and myself unsatisfied?'

39. The monarch, having heard this resolve of his son longing for liberation, and having again exclaimed, 'He shall not go,' set guards round him and the highest pleasures.

40. Then having been duly instructed<sup>2</sup> by the counsellors, with all respect and affection, according to the sâstras, and being thus forbidden with tears by his father, the prince, sorrowing, entered into his palace.

41. There he was gazed at by his wives with restless eyes, whose faces were kissed by their dangling earrings, and whose bosoms were shaken with their thick-coming sighs,—as by so many young fawns.

42. Bright like a golden mountain, and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch form, and qualities.

43. When the day was gone, then, shining with his form like the sun, he ascended the palace, as the rising sun ascends Mount Meru, desiring to dispel the darkness by his own splendour.

44. Having ascended, he repaired to a special golden seat decorated with embellishments of diamond, with tall lighted candlesticks ablaze with gold, and its interior filled with the incense of black aloe-wood.

45. Then the noblest of women waited during the

<sup>1</sup> This accompanies the soul at death ; cf. Manu VIII, 17.

<sup>2</sup> Does this allude to Udayin? or should we translate it 'being shown the way'?

night on the noblest of men who was like Indra himself, with a concert of musical instruments, as the crowds of heavenly nymphs wait on the son of the Lord of wealth<sup>1</sup> upon the summit of Himavat, white like the moon.

46. But even by those beautiful instruments like heavenly music he was not moved to pleasure or delight; since his desire to go forth from his home to seek the bliss of the highest end was never lulled.

47. Then by the power of the heavenly beings most excellent in self-mortification, the Akanishthas, who knew the purpose of his heart, deep sleep was suddenly thrown on that company of women and their limbs and gestures became distorted<sup>2</sup>.

48. One was lying there, resting her cheek on her trembling arm; leaving as in anger her lute, though dearly loved, which lay on her side, decorated with gold leaf.

49. Another shone with her flute clinging to her hand, lying with her white garments fallen from her bosom,—like a river whose banks are smiling with the foam of the water and whose lotuses are covered with a straight line of bees<sup>3</sup>.

50. Another was sleeping<sup>4</sup>, embracing her drum as a lover, with her two arms tender like the shoot of a young lotus and bearing their bracelets closely linked, blazing with gold.

51. Others decked with new golden ornaments

<sup>1</sup> Sc. Kuvera. I follow Professor Max Müller's suggested reading himavak्षirasiva for the MS. himavadgirisira.

<sup>2</sup> With this description of the sleeping women compare that in the Rāmāyaṇa, V, 10.

<sup>3</sup> The bees represent the flute held in the lotus-like hand.

<sup>4</sup> I would read tath<sup>5</sup> patā.

and wearing peerless yellow garments, fell down alas! helpless with sleep, like the boughs of the Karnikâra broken by an elephant.

52. Another, leaning on the side of a window, with her willow-form bent like a bow, shone as she lay with her beautiful necklace hanging down, like a statue<sup>1</sup> in an archway made by art.

53. The lotus-face of another, bowed down, with the pungent-lines on her person rubbed by the jewelled earrings, appeared to be a lotus with its stalk bent into a half-circle, and shaken by a duck standing on it<sup>2</sup>.

54. Others, lying as they sat, with their limbs oppressed by the weight of their bosoms, shone in their beauty, mutually clasping one another with their twining arms decorated with golden bracelets.

55. And another damsels lay sound asleep, embracing her big lute as if it were a female friend, and rolled it about, while its golden strings trembled, with her own face bright with her shaken earrings.

56. Another lay, with her tabour,

57. Others showed no lustre with their eyes shut, although they were really full-eyed and fair-browed, —like the lotus-beds with their buds closed at the setting of the sun.

58. Another, with her hair loose and dishevelled, and her skirts and ornaments fallen from her loins, lay with her necklace in confusion, like a woman crushed by an elephant and then dropped.

59. Others, helpless and lost to shame, though

<sup>1</sup> Sâlabhamgikâ?

<sup>2</sup> This is a hard verse, but the woman's face above the bent body seems to be compared to the duck standing on the flower and bending its stalk.

naturally self-possessed and endued with all graces of person, breathed violently as they lay and yawned with their arms distorted and tossed about.

60. Others, with their ornaments and garlands thrown off,—unconscious, with their garments spread out unfastened,—their bright eyes wide open and motionless,—lay without any beauty as if they were dead.

61. Another, with fully-developed limbs, her mouth wide open, her saliva dropping, and her person exposed, lay as though sprawling in intoxication,—she spoke not, but bore every limb distorted.

62. Thus that company of women, lying in different attitudes, according to their disposition and family, bore the aspect of a lake whose lotuses were bent down and broken by the wind.

63. Then having seen these young women thus lying distorted and with uncontrolled gestures,—however excellent their forms and graceful their appearance,—the king's son felt moved with scorn.

64. 'Such is the nature of women, impure and monstrous in the world of living beings; but deceived by dress and ornaments a man becomes infatuated by a woman's attractions.

65. 'If a man would but consider the natural state of women and this change produced in them by sleep, assuredly he would not cherish his folly; but he is smitten from a right will and so succumbs to passion.'

66. Thus to him having recognised that difference there arose a desire to escape in the night; and then the gods, knowing his purpose, caused the door of the palace to fly open.

67. Then he went down from the roof of the

palace, scorning those women who lay thus distorted; and having descended, undauntedly he went out first into the courtyard<sup>1</sup>.

68. Having awakened his horse's attendant, the swift *Khamdaka*, he thus addressed him: 'Bring me quickly my horse Kamthaka<sup>2</sup>, I wish to-day to go hence to attain immortality.'

69. 'Since such is the firm content which to-day is produced in my heart, and since my determination is settled in calm resolve, and since even in loneliness I seem to possess a guide,—verily the end which I desire is now before me.'

70. 'Since abandoning all shame and modesty these women lay before me as they did, and the two doors opened of their own accord, verily the time is come to depart for my true health.'

71. Then, accepting his lord's command, though he knew the purport of the king's injunctions, as being urged by a higher power in his mind, he set himself to bring the horse.

72. Then he brought out for his master that noble steed, his mouth furnished with a golden bit, his back lightly touched by the bed on which he had been lying, and endued with strength, vigour, speed, and swiftness<sup>3</sup>:

73. With a long chine, and root of the tail and heel,—gentle, with short hair, back, and ears,—with his back, belly, and sides depressed and elevated,—with broad nostrils, forehead, hips, and breast<sup>4</sup>.

74. The broad-chested hero, having embraced him,

<sup>1</sup> Cf. *Mahâbh.* II, 32.

<sup>2</sup> Spelt in the MSS. sometimes *Kamthaka*, but not always clear.

<sup>3</sup> Read *gavatvaropapannam* for MS. *gavatvalo-*.

<sup>4</sup> Cf. the description in Shakespeare's *Venus and Adonis*.

and caressing him with his lotus-like hand, ordered him with a gentle-toned voice, as if he were desirous to plunge into the middle of an army:

75. 'Oftentimes have evil enemies been overthrown by the king when mounted on thee; do thou, O best of steeds, so exert thyself that I too may obtain the highest immortality'.

76. 'Companions are easy to be found in batue or in the happiness obtained by winning worldly objects or in attaining wealth; but companions are hard for a man to find who has fallen into misfortune or when he flies for refuge to Dharma.'

77. 'And yet all those who in this world are companions, whether in sinful custom or in seeking for Dharma,—as my inner soul now recognises,—they too are verily sharers in the common aim.'

78. 'Since then, when I attain this righteous end, my escape from hence will be for the good of the world,—O best of steeds, by thy speed and energy, strive for thine own good and the good of the world.'

79. Thus having exhorted the best of steeds like a friend to his duty, he, the best of men, longing to go to the forest, wearing a noble form, in brightness like fire<sup>2</sup>, mounted the white horse as the sun an autumnal cloud.

80. Then that good steed, avoiding all noises which would sound startling in the dead of night and awaken the household,—all sound of his jaws hushed and his neighing silenced,—went forth, planting his hurrying steps at full speed.

81. With their lotus-like hands, whose fore-arms

<sup>1</sup> Yathāvat=yathā.

<sup>2</sup> Asitagati seems here used like krishnagati, 'fire.'

were adorned with golden bracelets, the Yakshas, with their bodies bent down, threw lotuses and bore up his hoofs as he rushed in startled haste.

82. The city-roads which were closed with heavy gates and bars, and which could be with difficulty opened<sup>1</sup> even by elephants, flew open of their own accord without noise, as the prince went through.

83. Firm in his resolve and leaving behind without hesitation his father who turned ever towards him<sup>2</sup>, and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father's city.

84. Then he with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion, 'Till I have seen the further shore of birth and death I will never again enter the city called after Kapila.'

85. Having heard this his utterance, the troops of the court of the Lord of wealth<sup>3</sup> rejoiced; and the hosts of the gods, triumphing, wished him a successful accomplishment of his purpose.

86. Other heavenly beings with forms bright like fire, knowing that his purpose was hard to fulfil, produced a light on his dewy path like the rays of the moon issuing from the rift of a cloud.

87. But he with his horse like the horse of Indra, the lord of bay horses, hurrying on as if spurred in his mind, went over the leagues full of many conflicting emotions<sup>4</sup>,—the sky all the while with its cloud-masses checkered with the light of the dawn.

<sup>1</sup> Apâdhriyante MSS., but I read apâvri-.

<sup>2</sup> Abhimukham.

<sup>4</sup> Or perhaps 'six leagues'.

<sup>3</sup> Sc. the Yakshas.

## BOOK VI.

1. Then when the sun, the eye of the world, was just risen, he, the noblest of men, beheld the hermitage of the son of Bhrigu,

2. Its deer all asleep in quiet trust, its birds tranquilly resting,—seeing it he too became restful, and he felt as if his end was attained.

3. For the sake of ending his wonder and to show reverence for the penances observed, and as expressing his own conformity therewith<sup>1</sup>, he alighted from the back of his horse.

4. Having alighted, he stroked the horse, exclaiming, ‘All is saved,’ and he spoke well-pleased to Khamdaka, bedewing him as it were with tears from his eyes :

5. ‘Good friend, thy devotion to me and thy courage of soul have been proved by thy thus following this steed whose speed is like that of Târkshya<sup>2</sup>.

6. ‘Bent even though I am on other business, I am wholly won in heart by thee,—one who has such a love for his master, and at the same time is able to carry out his wish.

7. ‘One can be able without affection, and affectionate though unable; but one like thee, at once affectionate and able, is hard to find in the world.

<sup>1</sup> Svâm kânuvartitâm rakshan. [The Tibetan has the obscure rañgi rjes-su bsrûñ-va la=sva+anu+rakshan? H. W.]

<sup>2</sup> An old mythic representation of the sun as a horse.

8. 'I am pleased with this noble action of thine ; this feeling is seen towards me, even though I am regardless of conferring rewards.

9. 'Who would not be favourably disposed to one who stands to him as bringing him reward ? but even one's own people commonly become mere strangers in a reverse of fortune '.

10. 'The son is maintained for the sake of the family, the father is honoured for the sake of our own (future) support ; the world shows kindness for the sake of hope ; there is no such a thing as unselfishness without a motive.

11. 'Why speak many words ? in short, thou hast done me a very great kindness ; take now my horse and return, I have attained the desired wood.'

12. Thus having spoken, the mighty hero in his desire to show perfect gentleness<sup>2</sup> unloosed his ornaments and gave them to the other, who was deeply grieved.

13. Having taken a brilliant jewel whose effect illumined his diadem, he stood, uttering these words like the mountain Mambara with the sun resting on it :

14. 'By thee with this jewel, O Khamda, having offered him repeated obeisance, the king, with his loving confidence still unshaken, must be enjoined to stay his grief.

15. "I have entered the ascetic-wood to destroy old age and death,—with no thirst for heaven, with no lack of love nor feeling of anger.

<sup>1</sup> *Ganibhavati* may be a quaint expression for *paragano bhavati*,—this seems the meaning of the Tibetan. Or we might read *ganyo bhavati*.

<sup>2</sup> *Anrisamsa* (for *anrisamsya*), see Pāṇini V, 1, 130 *gana*.

16. “Do not think of mourning for me who am thus gone forth from my home; union, however long it may last, in time will come to an end.

17. “Since separation is certain, therefore is my mind fixed on liberation; how shall there not be repeated severings from one’s kindred?

18. “Do not think of mourning for me who am gone forth to leave sorrow behind; it is the thralls of passion, who are attached to desires, the causes of sorrow, for whom thou shouldst mourn.

19. “This was the firm persuasion of our predecessors,—I as one departing by a common road am not to be mourned for by my heir.

20. “At a man’s death there are doubtless heirs to his wealth; but heirs to his merit are hard to find on the earth or exist not at all.

21. “Even though thou sayest, ‘He is gone at a wrong time to the wood,’—there is no wrong time for religious duty (*dharma*), life being fragile as it is.

22. “Therefore my determination is, ‘I must seek my supreme good this very day;’ what confidence can there be in life, when death stands as our adversary?”

23. ‘Do thou address the king, O friend, with these and such-like words; and do thou use thy efforts so that he may not even remember me.

24. ‘Yea, do thou repeat to the king our utter unworthiness; through unworthiness affection is lost,—and where affection is lost, there is no sorrow.’

25. Having heard these words, *Khamda*, overwhelmed with grief, made reply with folded hands, his voice choked by tears:

26. ‘At this state of mind of thine, causing afflic-

tion to thy kindred, my mind, O my lord, sinks down like an elephant in the mud of a river.

27. 'To whom would not such a determination as this of thine cause tears, even if his heart were of iron,—how much more if it were throbbing with love ?

28. 'Where<sup>1</sup> is this delicacy of limb, fit to lie only in a palace,—and where is the ground of the ascetic-forest, covered with the shoots of rough kusa grass ?

29. 'When, on hearing thy resolve, I first brought thee this horse,—it was fate only, O my lord, which made me do it. mastering my will.

30. 'But how could I, O king, by mine own will,—knowing this thy decision,—carry back the horse to the sorrow of Kapilavastu ?

31. 'Surely thou wilt not abandon, O hero, that fond old king, so devoted to his son, as a heretic might the true religion ?

32. 'And her, thy second mother, worn with the care of bringing thee up,—thou wilt not surely forget her, as an ingrate a benefit ?

33. 'Thou wilt not surely abandon thy queen, endowed with all virtues, illustrious for her family, devoted to her husband and with a young son, as a coward the royal dignity within his reach ?

34. 'Thou wilt not abandon the young son of Yasodharâ, worthy of all praise, thou the best of the cherishers of religion and fame, as a dissolute spendthrift his choicest glory ?

35. 'Or even if thy mind be resolved to abandon thy kindred and thy kingdom, thou wilt not, O master, abandon me,—thy feet are my only refuge.

<sup>1</sup> A common expression (which occurs also in Persian poetry) to imply the incompatibility of two things.

36. 'I cannot go to the city with my soul thus burning, leaving thee behind in the forest as Sumitra'<sup>1</sup> left the son of Raghu.

37. 'What will the king say to me, returning to the city without thee? or what shall I say to thy queens by way of telling them good news?

38. 'As for what thou saidst, "thou must repeat my unworthiness to the king"—how shall I speak what is false of thee as of a sage without a fault?

39. 'Or even if I ventured to speak it with a heart ashamed and a tongue cleaving to my mouth, who would think of believing it?

40. 'He who would tell of or believe the fierceness of the moon, might tell of or believe thy faults. O physician of faults.

41. 'Him who is always compassionate and who never fails to feel pity, it ill befits to abandon one who loves;—turn back and have mercy on me.'

42. Having heard these words of *Khamda* overcome with sorrow,—self-possessed with the utmost firmness the best of speakers answered:

43. 'Abandon this distress, *Khamda*, regarding thy separation from me,—change is inevitable in corporeal beings who are subject to different births.

44. 'Even if I through affection were not to abandon my kindred in my desire for liberation, death would still make us helplessly abandon one another.

45. 'She, my mother, by whom I was borne in the womb with great thirst and pains,—where am I now with regard to her, all her efforts fruitless, and where is she with regard to me?

46. 'As birds go to their roosting-tree and then

<sup>1</sup> This is the Sumantra of the Rāmāyana II, 57.

depart, so the meeting of beings inevitably ends in separation.

47. 'As clouds, having come together, depart asunder again, such I consider the meeting and parting of living things.'

48. 'And since this world goes away, each one of us deceiving the other,—it is not right to think anything thine own in a time of union which is a dream.'

49. 'Since the trees are parted from the innate colour of their leaves, why should there not still more be the parting of two things which are alien to each other ?'

50. 'Therefore, since it is so, grieve not, my good friend, but go ; or if thy love lingers, then go and afterwards return.'

51. 'Say, without reproaching us, to the people in Kapilavastu, "Let your love for him be given up, and hear his resolve.'

52. '"Either he will quickly come back, having destroyed old age and death ; or else he will himself perish, having failed in his purpose and lost hold of every support."

53. Having heard his words, Kamthaka, the noblest of steeds, licked his feet with his tongue and dropped hot tears.

54. With his hand whose fingers were united with a membrane and which was marked with the auspicious svastika, and with its middle part curved<sup>1</sup>, the prince stroked him and addressed him like a friend :

55. 'Shed no tears, Kamthaka, this thy perfect

<sup>1</sup> Professor Kielhorn suggests *kakra-madhyena*, 'with a wheel in its centre,' cf. VIII, 55.

equine nature has been proved,—bear with it, this thy labour will soon have its fruit.'

56. Then seizing the sharp jewelled sword which was in *Khamdaka's* hand, he resolutely drew out from the sheath the blade decked with golden ornaments, like a serpent from its hole.

57. Having drawn it forth, dark blue like a blue lotus petal, he cut his decorated tiara and his hair, and he tossed it with its scattered muslin into the air as a grey goose into a lake.

58. And the heavenly beings, with a longing to worship it, seized it respectfully as it was thrown up; and the divine hosts paid it due adoration in heaven with celestial honours.

59. Having thus divorced his ornaments and banished all royal magnificence from his head, and seeing his muslin floating away like a golden goose, the steadfast prince desired a sylvan dress.

60. Then a celestial being, wearing the form of a hunter, pure in heart, knowing his thoughts, approached near him in dark-red garments; and the son of the Sâkyâ king thus addressed him:

61. 'Thy red garments are auspicious, the sign of a saint; but this destructive bow is not befitting; therefore, my good friend, if there is no strong preference in the matter, do thou give me that dress and take this of mine.'

62. The hunter replied, It has given me my desire<sup>1</sup>, O giver of desires, as by this I have inspired

<sup>1</sup> I have taken ârât as from â + râ, but Professor Kielhorn suggests that it might mean 'near.' 'Although in this dress I make the deer come confidently close to me and then kill them, yet take it if you want it.' [The Tibetan seems to have read kâmasârât,—*dod-pa sñin-po las*, 'from essence of desire.' H.W.]

animals with confidence and then killed them ; but if thou hast need of it O thou who art like Indra, accept it at once and give me the white dress.'

63. With extreme joy he then took that sylvan dress and gave away the linen one ; and the hunter assuming his heavenly form, having taken the white garment, went to heaven.

64. Then the prince and the attendant of the horse were filled with wonder as he was thus going and forthwith they paid great honour anew to that sylvan dress.

65. Then the great-souled one, having dismissed the weeping *Khamda*, and wearing his fame veiled by the sign of the red garment, went towards the hermitage, like the king of mountains wrapped in an evening cloud.

66. While his master, thus regardless of his kingdom, was going to the ascetic-wood in mean garments, the groom, tossing up his arms, wailed bitterly and fell on the ground.

67. Having looked again he wept aloud, and embraced the horse Kamthaka with his arms ; and then, hopeless and repeatedly lamenting, he went in body to the city, not in soul.

68. Sometimes he pondered, sometimes he lamented, sometimes he stumbled, and sometimes he fell ; and so going along, wretched through his devoted attachment, he performed all kinds of actions in the road without conscious will.

## BOOK VII.

1. Then having left the weeping tear-faced *Khamda*,—indifferent to all things in his longing for the forest, he by whom all objects are accomplished, overpowering the place by his beauty, entered that hermitage as if it were fully blessed.

2. He the prince with a gait like the lion's, having entered that arena of deer, himself like a deer,—by the beauty of his person, even though bereft of his magnificence, attracted the eyes of all the dwellers in the hermitage.

3. The drivers of wheeled carriages also, with their wives, stood still in curiosity, holding the yokes in their hands,—they gazed on him who was like Indra, and moved not, standing like their beasts of burden with their heads half bent down.

4. And the Brâhmans who had gone outside for the sake of fuel, having come with their hands full of fuel, flowers, and kusa grass,—pre-eminent as they were in penances, and proficients in wisdom, went to see him, and went not to their cells.

5. Delighted the peacocks uttered their cries, as if they had seen a dark-blue cloud rising up; and leaving the young grass and coming forward, the deer with restless eyes and the ascetics who grazed like deer<sup>1</sup> stood still.

<sup>1</sup> A form of ascetic observance, see Mahâbh. I, 3644; V, 4072. Cf. *infra*, sloka 15.

6. Beholding him, the lamp of the race of Ikshvâku, shining like the rising sun,—even though their milking was over, being filled with joy, the oblation-giving cows poured forth their milk.

7. 'It is one of the eight Vasus or one of the two Asvins, descended here,'—these words arose, uttered aloud by the sages in their astonishment at seeing him.

8. Like a second form of the lord of the gods<sup>1</sup>, like the personified glory of the universe, he lighted up the entire wood like the sun come down of his own accord.

9. Then he, being duly honoured and invited to enter by those dwellers in the hermitage, paid his homage to the saints, with a voice like a cloud in the rainy season<sup>2</sup>.

10. He, the wise one, longing for liberation, traversed that hermitage filled with the holy company desirous of heaven,—gazing at their strange penances.

11. He, the gentle one, having seen the different kinds of penance practised by the ascetics in that sacred grove,—desiring to know the truth, thus addressed one of the ascetics who was following him:

12. 'Since this to-day is my first sight of a hermitage I do not understand this rule of penance; therefore will your honour kindly explain to me what resolve possesses each one of you.'

13. Then the Brâhman well-versed in penance told in order to that bull of the Sâkyas, a very bull in prowess, all the various kinds of penance and the fruit thereof.

<sup>1</sup> Lekharshabha is a rare name of Indra.

<sup>2</sup> A conjectural reading.

14. 'Uncultivated food, growing out of the water, leaves, water, and roots and fruits,—this is the fare of the saints according to the sacred texts; but the different alternatives of penance vary.'

15. 'Some live like the birds on gleaned corn, others graze on grass like the deer, others live on air with the snakes, as if turned into ant-hills<sup>1</sup>.

16. 'Others win their nourishment with great effort from stones, others eat corn ground with their own teeth; some, having boiled for others, dress for themselves what may chance to be left.'

17. 'Others, with their tufts of matted hair continually wet with water, twice offer oblations to Agni with hymns; others plunging like fishes into the water dwell there with their bodies scratched by tortoises.'

18. 'By such penances endured for a time,—by the higher they attain heaven, by the lower the world of men; by the path of pain they eventually dwell in happiness,—pain, they say, is the root of merit.'

19. The king's son, having heard this speech of the ascetic, even though he saw no lofty truth in it<sup>2</sup>, was not content, but gently uttered these thoughts to himself:

20. 'The penance is full of pain and of many kinds, and the fruit of the penance is mainly heaven at its best, and all the worlds are subject to change; verily the labour of the hermitages is spent for but little gain.'

<sup>1</sup> Cf. the legend of the princess Sukanyâ, given in Wilson's note, *Hindu Drama*, I, p. 263.

<sup>2</sup> Cf. Beal, 517 (or perhaps 'though he had not himself yet attained the highest truth').

21. 'Those who abandoning wealth, kindred, and worldly objects, undertake vows for the sake of heaven,—they, when parted, only wish to go to a still greater wood of their own again'.<sup>1</sup>

22. 'He who by all these bodily toils which are called penances, seeks a sphere of action for the sake of desire,—not examining the inherent evils of mundane existence, he only seeks pain by pain.

23. 'There is ever to living creatures fear from death, and they with all their efforts seek to be born again; where there is action, there must inevitably be death,—he is always drowned therein, just because he is afraid.

24. 'Some undergo misery for the sake of this world, others meet toil for the sake of heaven; all living beings, wretched through hope and always missing their aim, fall certainly for the sake of happiness into misery.

25. 'It is not the effort itself which I blame,—which flinging aside the base pursues a high path of its own; but the wise, by all this common toil, ought to attain that state in which nothing needs ever to be done again.

26. 'If the mortification of the body here is religion, then the body's happiness is only irreligion; but by religion a man obtains happiness in the next world, therefore religion here bears irreligion as its fruit.

27. 'Since it is only by the mind's authority that the body either acts or ceases to act, therefore to control the thought is alone befitting,—without the thought the body is like a log.

<sup>1</sup> Their desired heaven will only be a fresh penance-grove.

28. 'If merit is gained by purity of food, then there is merit also in the deer; and in those men also who live as outcasts from all enjoyments, through being estranged from them by the fault of their destiny.

29. 'If the deliberate choice of pain is a cause of merit, why should not that same choice be directed to pleasure? If you say that the choice of pleasure carries no authority, is not the choice of pain equally without authority?

30. 'So too those who for the sake of purifying their actions, earnestly sprinkle water on themselves, saying, "this is a sacred spot,"—even there this satisfaction resides only in the heart,—for waters will not cleanse away sin.

31. 'The water which has been touched by the virtuous,—that is the spot, if you wish for a sacred spot on the earth; therefore I count as a place of pilgrimage only the virtues of a virtuous man<sup>1</sup>,—water without doubt is only water.'

32. Thus he uttered his discourse full of various arguments, and the sun went down into the west; then he entered the grove where penances had now ceased and whose trees were gray with the smoke of the (evening) oblations;

33. Where the sacred fires had been duly transferred when kindled to other spots,—all crowded with the holy hermits who had performed their ablutions, and with the shrines of the gods murmuring with the muttered prayers,—it seemed all alive like the full service of religion in exercise.

34. He spent several nights there, himself like

<sup>1</sup> Guṇān eva?

the moon, examining their penances; and he departed from that penance-field, feeling that he had comprehended the whole nature of penance.

35. The dwellers of the hermitage followed him with their minds fixed on the greatness of soul visible in his person, as if they were great seers beholding Religion herself, withdrawn from a land invaded by the base.

36. Then he looked on all those ascetics with their matted hair, bark garments, and rag-strips waving, and he stood considering their penances under an auspicious and noble tree by the way-side.

37. Then the hermits having approached stood surrounding the best of men; and an old man from among them thus addressed him respectfully in a gentle voice :

38. 'At thy coming the hermitage seems to have become full, it becomes as it were empty when thou art gone,—therefore, my son, thou wilt not surely desert it, as the loved life the body of one who wishes to live.'

39. 'In front stands the holy mountain Himavat, inhabited by Brahmarshis, rāgarshis, and surarshis, by whose mere presence the merit of these penances becomes multiplied to the ascetics.'

40. 'Near us also are holy spots of pilgrimage, which become ladders to heaven; loved by divine sages and saints whose souls are intent on devotion and who keep their souls in perfect control.'

41. 'From hence, again, the Northern quarter is especially to be fitly followed for the sake of pre-eminent merit; even one who was wise starting towards the south could not advance one single step.'

42. 'Hast thou seen in this sacred grove one who

neglects all ceremonies or who follows confused ceremonies or an outcast or one impure, that thou dost not desire to dwell here? Speak it out, and let the abode be welcomed.

43. 'These hermits here desire thee as their companion in penance, thee who art like a storehouse of penance,—to dwell with thee who art like Indra would bring prosperity even to Vṛ̥haspati.'

44. He, the chief of the wise, when thus addressed in the midst of the ascetics by their chief—having resolved in his mind to put an end to all existence—thus uttered his inward thought :

45. 'The upright-souled saints, the upholders of religion, become the very ideal of our own kindred through their delight in showing hospitality; by all these kind feelings of thine towards me affection is produced in me and the path which regards the self as supreme<sup>1</sup> is revealed.

46. 'I seem to be all at once bathed by these gentle heart-touching words of thine, and the joy now throbs in me once more which I felt when I first grasped the idea of dharma.

47. 'There is sorrow to me when I reflect that I shall have to depart, leaving you who are thus engaged, you who are such a refuge and who have shown such excessive kindness to me,—just as there was when I had to leave my kindred behind.

48. 'But this devotion of yours is for the sake of heaven,—while my desire is that there may be no fresh birth; therefore I wish not to dwell in this wood; the nature of cessation is different from that of activity.

49. 'It is not therefore any dislike on my part or

<sup>1</sup> Obscure, cf. Mahābh. V, 1593

the wrong conduct of another, which makes me go away from this wood ; for ye are all like great sages, standing fast in the religious duties which are in accordance with former ages.'

50. Then having heard the prince's discourse, gracious and of deep meaning, gentle, strong, and full of dignity, the ascetics paid him especial honour.

51. But a certain Brâhman who was lying there in the ashes, tall and wearing his hair in a tuft, and clothed in the bark of trees, with reddish eyes and a thin long nose, and carrying a pot with water<sup>1</sup> in his hand, thus lifted his voice :

52. 'O sage, brave indeed is thy purpose, who, young as thou art, hast seen the evils of birth; he who, having pondered thoroughly heaven and liberation, makes up his mind for liberation,—he is indeed brave !

53. 'By all those various sacrifices, penances, and vows the slaves of passion desire to go to heaven; but the strong, having battled with passion as with an enemy, desire to obtain liberation.

54. 'If this is thy settled purpose, go quickly to Vindhya-koshtha : the Muni Arâda lives there who has gained an insight into absolute bliss:

55. 'From him thou wilt hear the path to truth, and if thou hast a desire for it, thou wilt embrace it; but as I foresee, this purpose of thine will go on further, after having rejected his theory.

56. 'With the nose of a well-fed horse, large long eyes, a red lower lip, white sharp teeth, and a thin red tongue,—this face of thine will drink up the entire ocean of what is to be known.

<sup>1</sup> Conjectural. Dr. von Böhlingk suggests *kumdâvahasto*, 'the back of whose hand was like a *kumda*.'

57. 'That unfathomed depth which characterises thee, that majesty and all those signs of thine,— they shall win a teacher's chair in the earth which was never won by sages even in a former age.'

58. The prince replied, 'Very well,' and having saluted the company of sages he departed; the hermits also having duly performed to him all the rites of courtesy entered again into the ascetic-grove;

## BOOK VIII.

1. Meanwhile the attendant of the horse, in deep distress, when his unselfish master thus went into the forest, made every effort in the road to dissolve<sup>1</sup> his load of sorrow, and yet in spite of it all not a tear dropped from him.

2. But the road which by his lord's command he had traversed in one night with that horse,—that same road he now travelled in eight days, pondering his lord's absence.

3. And the horse Kamthaka, though he still went on bravely, flagged and had lost all spirit in his heart; and decked though he was with ornaments, he had lost all his beauty when bereft of his master.

4. And turning round towards that ascetic-grove, he neighed repeatedly with a mournful sound; and though pressed with hunger, he welcomed not nor tasted any grass or water on the road, as before<sup>2</sup>.

5. Slowly they two at last came back to the city called after Kapila, which seemed empty when deserted by that hero who was bent on the

<sup>1</sup> Vigraha seems here used in an unusual sense. Cf. Tennyson's 'Home they brought her warrior dead, &c.'

<sup>2</sup> I read nābhinananda, supposing na to have been written on the margin and inserted in the wrong place, otherwise abhis must be used for abhi [This is confirmed by the Tibetan, which translates abhinananda by mnon-par ma dga, where mnon-par is the usual translation of the preposition abhi. H.W.]

salvation of the world,—like the sky bereft of the sun.

6. Bright as it was with lotus-covered waters, adorned also with trees full of flowers, that garden of his, which was now like a forest, was no longer gay with citizens who had lost all their gladness.

7. Then those two,—who were as it were silently forbidden by the sad inhabitants who were wandering in that direction, their brightness gone and their eyes dim with tears,—slowly entered the city which seemed all bathed in gloom.

8. Having heard that they had returned with their limbs all relaxed, coming back without the pride of the Sâkya race, the men of the city shed tears in the road, as when in old days the chariot of the son of Dasaratha came back.

9. Full of wrath, the people followed *Khamdaka* in the road, crying behind him with tears, ‘Where is the king’s son, the glory of his race and kingdom? he has been stolen away by thee.’

10. Then he said to those faithful ones, ‘I have not left the king’s son; but by him in the uninhabited forest I weeping and the dress of a householder were abandoned together.’

11. Having heard these words of his those crowds adopted a most difficult resolve; they did not wipe away the tears which fell from their eyes, and they blamed their own (evil) hearts on account of the consequences of their actions;

12. Then they said, ‘Let us go this very day into that forest, whither he is gone, whose gait is like the king of elephants; without him we have no wish to live, like the senses when the souls depart.

13. 'This city bereft of him is a forest, and that forest which possesses him is a city; the city without him has no charms for us, like heaven without the lord of the Maruts, when *Vritra* was slain<sup>1</sup>.'

14. Next the women crowded to the rows of windows, crying to one another, 'The prince has returned;' but having heard that his horse had an empty back, they closed the windows again and wailed aloud.

15. But the king, having undertaken religious observances for the recovery of his son, with his mind distressed by the vow and the sorrow, was muttering prayers in the temple, and performing such rites as suited the occasion.

16. Then with his eyes filled with tears,—taking the horse, his whole soul fixed on the horse,—overcome with grief he<sup>2</sup> entered the palace as if his master had been killed by an enemy.

17. And entering the royal stable, looking about with his eyes full of tears, *Kamthaka* uttered a loud sound, as if he were uttering his woe to the people.

18. Then the birds that fed in the middle of the house, and the carefully cherished horses that were tied near by, re-echoed the sound of that horse, thinking that it might be the return of the prince.

19. And the people, deceived by an excessive joy, who were in the neighbourhood of the king's inner apartments, thought in their hearts, 'Since the horse *Kamthaka* neighs, it must be that the prince is coming.'

20. Then the women, who were fainting with

<sup>1</sup> Quoted by *Uggvaladatta*, on *Usádi-sútras* I, 156.

<sup>2</sup> Sc. *Khandaka*.

sorrow, now in wild joy, with their eyes rolling to see the prince, rushed out of the palace full of hope, like flickering lightnings from an autumn cloud.

21. With their dress hanging down, and their linen garments soiled, their faces untouched by collyrium and with eyes dimmed by tears; dark and discoloured and destitute of all painting<sup>1</sup>, like the stars in the sky, pale-red with the ending of night;

22. With their feet unstained by red, and un-decked by anklets,—their faces without earrings, and their ears in their native simplicity,—their loins with only nature's fulness, and uncircled by any girdle,—and their bosoms bare of strings of pearls as if they had been robbed.

23. But when they saw *Khandaka* standing helpless, his eyes filled with tears, and the horse, the noble women wept with pale faces, like cows abandoned by the bull in the midst of the forest.

24. Then the king's principal queen Gautami, like a fond cow that has lost her calf, fell bursting into tears on the ground with outstretched arms, like a golden plantain-tree with trembling leaves.

25. Some of the other women, bereft of their brightness and with arms and souls lifeless, and seeming to have lost their senses in their despondency, raised no cry, shed no tear, and breathed not, standing senseless as if painted<sup>2</sup>.

26. Others as having lost all self-control, fainting in their sorrow for their lord, their faces pouring tears from their eyes, watered their bosoms from

<sup>1</sup> Is *añganayā* used here irregularly in the fem. to distinguish it from *añgana*, 'the pinguent?'

<sup>2</sup> Conjectural.

which all sandal-wood was banished, like a mountain  
the rocks with its streams.

27. Then that royal palace was illumined with  
their faces pelted by the tears from their eyes, as a  
lake in the time of the first rains with its dripping  
lotuses pelted by the rain from the clouds.

28. The noble women beat their breasts with  
their lotus-like hands, falling incessantly, whose fin-  
gers were round and plump, which had their arteries  
hidden and bore no ornaments,—as creepers tossed  
by the wind strike themselves with their shoots.

29. And again how those women shone forth,  
as their bosoms rose up together after the blow  
from the hand, and trembled with the shock,—  
like the streams, when their pairs of ruddy geese  
shake, as the lotuses on which they sit wave about  
with the wind from the wood<sup>1</sup>.

30. As they pressed their breasts with their  
hands, so too they pressed their hands with their  
breasts,—dull to all feelings of pity, they made  
their hands and bosoms inflict mutual pains on  
each other.

31. Then thus spoke Yasodharā, shedding tears  
with deep<sup>2</sup> sorrow, her bosom heaving with her  
sighs, her eyes discoloured with anger, and her  
voice choking with emotion through the influence  
of despondency :

32. ‘Leaving me helplessly asleep in the night,  
whither, O Khamdaka, is he, the desire of my heart,

<sup>1</sup> This is an obscure verse,—yathāpi is not clear; I have taken yathā as a ‘how’ of admiration. The latter lines seem to compare the hand swaying with the motion of the bosom to the bird seated on the tossed lotus.

<sup>2</sup> Is vigādha for agādha, or should we read vigādha?

gone? and when thou and Kamthaka are alone come back, while three went away together, my mind trembles.

33. 'Why dost thou weep to-day, O cruel one, having done a dishonourable, pitiless, and unfriendly deed to me? Cease thy tears and be content in thy heart,—tears and that deed of thine ill agree.'

34. 'Through thee, his dear obedient faithful loyal companion, always doing what was right, the son of my lord is gone never to return,—rejoice,—all hail! thy pains have gained their end.'

35. 'Better for a man a wise enemy rather than a foolish friend unskilled in emergencies; by thee, the unwise self-styled friend, a great calamity has been brought upon this family.'

36. 'These women are sorely to be pitied who have put away their ornaments, having their eyes red and dimmed with continuous tears, who are as it were desolate widows, though their lord still stands as unshaken as the earth or Mount Himavat.'

37. 'And these lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves,—separated verily, with him, from all who could restrain them.'

38. 'Even that horse Kamthaka without doubt desired my utter ruin; for he bore away from hence my treasure when all were sound asleep in the night,—like one who steals jewels.'

39. 'When he was able to bear even the onsets of arrows, and still more the strokes of whips,—how then for fear of the fall of a whip, could he go carrying with him my prosperity and my heart together?'

40. 'The base creature now neighs loudly, filling the king's palace with the sound; but when he

carried away my beloved, then this vilest of horses was dumb.

41. 'If he had neighed and so woke up the people, or had even made a noise with his hoofs on the ground, or had made the loudest sound he could with his jaws, my grief would not have been so great.'

42. Having thus heard the queen's words, their syllables choked with tears and full of lament, slowly *Khamdaka* uttered this answer, with his face bent down, his voice low with tears, and his hands clasped in supplication :

43. 'Surely, O queen, thou wilt not blame *Kamthaka* nor wilt thou show thy anger against me,—know that we two are entirely guiltless,—that god amongst men, O queen, is gone away like a god.

44. 'I indeed, though I well knew the king's command, as though dragged by force by some divine powers, brought quickly to him this swift steed, and followed him on the road unwearied.

45. 'And this best of horses as he went along touched not the ground with the tips of his hoofs as if they were kept aloft from it; and so too, having his mouth restrained as by fate, he made no sound with his jaws and neighed not.

46. 'When the prince went out, then the gate was thrown open of its own accord; and the darkness of the night was, as it were, pierced by the sun,—we may learn from hence too that this was the ordering of fate.

47. 'When also by the king's command, in palace and city, diligent guards had been placed by thousands, and at that time they were all overcome by sleep and woke not,—we may learn from hence too that this was the ordering of fate.

48. 'When also the garment, approved for a

hermit's dwelling in the forest, was offered to him at the moment by some denizen of heaven, and the tiara which he threw into the sky was carried off,—we may learn from hence too that this was the ordering of fate.

49. 'Do not therefore assume<sup>1</sup> that his departure arises from the fault of either of us, O queen; neither I nor this horse acted by our own choice; he went on his way with the gods as his retinue.'

50. Having thus heard the history of the prince's departure, so marvellous in many ways, those women, as though losing their grief, were filled with wonder, but they again took up their distress at the thought of his becoming an ascetic.

51. With her eyes filled with the tears of despondency, wretched like an osprey who has lost her young,—Cautamī abandoning all self-control wailed aloud,—she fainted, and with a weeping face exclaimed :

52. 'Beautiful, soft, black, and all in great waves, growing each from its own special root,—those hairs of his are tossed on the ground, worthy to be encircled by a royal diadem.

53. 'With his long arms and lion-gait, his bull-like eye, and his beauty bright like gold, his broad chest, and his voice deep as a drum or a cloud,—should such a hero as this dwell in a hermitage?

54. 'This earth is indeed unworthy as regards that peerless doer of noble actions, for such a virtuous hero has gone away from her,—it is the merits and virtues of the subjects which produce their king.

55. 'Those two feet of his, tender, with their

<sup>1</sup> Should we read *pratipattum* for *pratigantum*?

beautiful web spread between the toes, with their ankles concealed, and soft like a blue lotus,—how can they, bearing a wheel marked in the middle, walk on the hard ground of the skirts of the forest?

56. ‘That body, which deserves to sit or lie on the roof of a palace,—honoured with costly garments, aloes, and sandal-wood,—how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain?

57. ‘He who was proud of his family, goodness, strength, energy, sacred learning, beauty, and youth,—who was ever ready to give, not to ask,—how will he go about begging alms from others?

58. ‘He who, lying on a spotless golden bed, was awakened during the night by the concert of musical instruments,—how alas! will he, my ascetic, sleep to-day on the bare ground with only one rag of cloth interposed?’

59. Having heard this piteous lamentation, the women, embracing one another with their arms, rained the tears from their eyes, as the shaken creepers drop honey from their flowers.

60. Then Yasodharā fell upon the ground, like the ruddy goose parted from her mate, and in utter bewilderment she slowly lamented, with her voice repeatedly stopped by sobs:

61. ‘If he wishes to practise a religious life after abandoning me his lawful wife widowed,—where is his religion, who wishes to follow penance without his lawful wife to share it with him?

62. ‘He surely has never heard of the monarchs of olden times, his own ancestors, Mahasudarsa<sup>1</sup> and

<sup>1</sup> Mahāsudassana is the name of a king in *Gātaka I*, 95.

the rest,—how they went with their wives into the forest,—that he thus wishes to follow a religious life without me.

63. 'He does not see that husband and wife are both consecrated in sacrifices, and both purified by the performance of the rites of the Veda, and both destined to enjoy<sup>1</sup> the same results afterwards,—he therefore grudges me a share in his merit.

64. Surely it must be that this fond lover of religion, knowing that my mind was secretly quarrelling even with my beloved, lightly and without fear has deserted me thus angry, in the hope to obtain heavenly nymphs in Indra's world !

65. 'But what kind of a thought is this of mine ? those women even there have the attributes which belong to bodies,—for whose sake he thus practises austerities in the forest, deserting his royal magnificence and my fond devotion.

66. 'I have no such longing for the joy of heaven, nor is that hard for even common people to win if they are resolute<sup>2</sup>; but my one desire is how he my beloved may never leave me either in this world or the next.

67. 'Even if I am unworthy to look on my husband's face with its long eyes and bright smile, still is this poor Râhula never to roll about in his father's lap ?

68. 'Alas ! the mind of that wise hero is terribly stern,—gentle as his beauty seems, it is pitilessly cruel,—who can desert of his own accord such an infant son with his inarticulate talk, one who would charm even an enemy.

69. 'My heart too is certainly most stern, yea,

<sup>1</sup> I read *bubhuksu* for *bubhuksuh*.

<sup>2</sup> Api, I think, should properly follow *ganasya*.

made of rock or fashioned even of iron, which does not break when its lord is gone to the forest, serted by his royal glory like an orphan,—he so well worthy of happiness.'

70. So the queen, fainting in her woe, wept and pondered and wailed aloud repeatedly,—self-possessed as she was by nature, yet in her distress she remembered not her fortitude and felt no shame.

71. Seeing Yasodharâ thus bewildered with her wild utterances of grief and fallen on the ground, all the women cried out with their faces streaming with tears like large lotuses beaten by the rain.

72. But the king, having ended his prayers, and performed the auspicious rites of the sacrifice, now came out of the temple; and being smitten by the wailing sound of the people, he tottered like an elephant at the crash of a thunderbolt.

73. Having heard (of the arrival) of both *Khamdaka* and *Kamthaka*, and having learned the fixed resolve of his son, the lord of the earth fell struck down by sorrow like the banner of Indra when the festival is over<sup>1</sup>.

74. Then the king, distracted by his grief for his son, being held up for a moment by his attendants all of the same race, gazed on the horse with his eyes filled with tears, and then falling on the ground wailed aloud :

75. 'After having done many dear exploits for me in battle, one great deed of cruelty, O Kamthaka, hast thou done,—for by thee that dear son of mine, dear for his every virtue, has been tossed down in the wood, dear as he was, like a worthless thing.

<sup>1</sup> Cf. I, 63.

76. 'Therefore either lead me to-day where he is, or go quickly and bring him back again; without him there is no life left to me, as to one plunged in sickness without the true medicine.'

77. 'When Suvarṇanishṭhīvin was carried away by death, it seemed impossible that Srimgaya<sup>1</sup> should not die; and shall I, when my duty-loving son is gone, fear to set my soul free, like any coward?'

78. 'How should not the mind of Manu himself be distracted, when parted from his dear virtuous son<sup>2</sup>,—(Manu) the son of Vivasvat, who knew the higher and the lower, the mighty lord of creatures, the institutor of the ten chieftains<sup>3</sup>.'

79. 'I envy the monarch, that friend of Indra, the wise son of king Aga<sup>4</sup>, who, when his son went into the forest, went himself to heaven, and dragged out no miserable life here with vain tears.'

80. 'Describe to me, O beloved one, the court of that hermitage, whither thou hast carried him who is as my funeral oblation of water; these my vital airs are all ready to depart, and are eager for it, longing to drink it.'

81. Thus the king, in his grief for his separation from his son,—losing all his innate firmness which was stedfast like the earth,—loudly lamented as one distraught, like Dasaratha, a prey to his sorrow for Rāma.

<sup>1</sup> See Mahābh. XII, 31. The MSS. read Samgaya for Srimgaya.

<sup>2</sup> Does this refer to his losing his son Sudyumna, who was changed to a woman, Vishnu Pur. IV, 1?

<sup>3</sup> Dasakshatrakrit is an obscure phrase; [the Tibetan renders it by rgyal-rigs bcu byas, 'king-race ten made;'] rgyal-rigs is the ordinary translation of kshatriya H.W.]

<sup>4</sup> Dasaratha.

82. Then the wise counsellor, endued with religious learning, courtesy, and virtue, and the old family priest, spoke to him as was befitting in these well-weighed words, neither with their faces overwhelmed by grief nor yet wholly unmoved :

83. 'Cease, O noblest of men, thy grief, regain thy firmness,—surely thou wilt not, O firm hero, shed tears like one of no self-control; many kings on this earth have gone into the forests, throwing away their royal pomp like a crushed wreath.'

84. 'Moreover, this his state of mind was all pre-determined; remember those words long ago of the holy sage Asita; "He will never be made to dwell even for a moment contentedly in heaven or in an emperor's domain."

85. 'But if, O best of men, the effort must be made, quickly speak the word, we two will at once go together; let the battle be waged in every way with thy son and his fate whatever it be.'

86. Then the king commanded them both, 'Do you both go quickly hence,—my heart will not return to quiet, any more than a bird's in the woods longing for its young.'

87. With a prompt acquiescence at the king's order the counsellor and the family priest went to that forest; and then with his wives and his queen the king also, saying, 'It is done,' performed the remainder of the rites.

## BOOK IX.

1. Then the two, the counsellor and the family priest, beaten by the king with his scourge of tears, went with every effort to that forest in the hurry of affection, like two noble horses goaded.

2. Having come at last full of weariness to that hermitage, accompanied by a fitting train,—they dismissed their royal pomp and with sober gestures entered the abode of Bhârgava.

3. Having saluted that Brâhman with due respect, and having been honoured by him with due reverence in return, having seated themselves, plunging at once into the subject, they addressed Bhârgava, who was likewise seated, concerning their errand.

4. ‘Let your honour know us to be respectively imperfect proficients in preserving the sacred learning and in retaining the state-counsels,—in the service of the monarch of the Ikshvâku race, pure in his valour and pure and wide in his glory.

5. ‘His son, who is like Gayanta, while he himself is like Indra, has come here, it is said, desirous to escape from the fear of old age and death,—know that we two are come here on account of him.’

6. He answered them, ‘That prince of the long arms did indeed come here, but not as one unawakened; “this dharma only brings us back again,”—recognising this, he went off forthwith towards Arâda, seeking liberation.’

7. Then they two, having understood the true

state of things, bade that Brâhman at once farewell, and wearied though they were, went on as if they were unwearied, thither whither the prince was gone.

8. As they were going, they saw him bereft of all ornaments<sup>1</sup>, but still radiant with his beauty, sitting like a king in the road at the foot of a tree, like the sun under the canopy of a cloud.

9. Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint Aurvaseya<sup>2</sup> went with Vâmadeva, wishing to see Râma when he dwelt in the forest.

10. They paid him honour as was fitting, as *Sukra* and *Amgiras* honoured Indra in heaven; and he in return paid due honour to them, as Indra in heaven to *Sukra* and *Amgiras*.

11. Then they, having obtained his permission, sat down near him who was the banner of the Sâkya race; and they shone in his proximity like the two stars of the asterism *Punarvasû* in conjunction with the moon.

12. The family priest addressed the prince who shone brightly as he sat at the foot of the tree, as *Vrihaspati* addressed Indra's son *Gayanta*, seated in heaven under the heavenly tree *pârigâta*:

13. 'O prince, consider for a moment what the king with his eyes raining tears said to thee, as he lay fainting on the ground with the arrow of thy sorrow plunged into his heart.

14. "I know that thy resolve is fixed upon religion, and I am convinced that this purpose of thine is unchanging<sup>3</sup>; but I am consumed with a flame of

<sup>1</sup> Is *srigayâ* for *sragâ*?

<sup>2</sup> Agastya, the son of Urvasi. Vâmadeva was Dasaratha's counsellor.

<sup>3</sup> Conjectural. [The Tibetan reads the second line, *khyod-kyi*

anguish like fire at thy flying to the woods at an inopportune time.

15. "Come, thou who lovest duty, for the sake of what is my heart's desire,—abandon this purpose for the sake of duty; this huge swollen stream of sorrow sweeps me away as a river's torrent its bank.

16. "That effect<sup>1</sup> which is wrought in the clouds, water, the dry grass, and the mountains by the wind, the sun, the fire, and the thunderbolt,—that same effect this grief produces in us by its tearing in pieces, its drying up, its burning, and its cleaving.

17. "Enjoy therefore for a while the sovereignty of the earth,—thou shalt go to the forest at the time provided by the sâstras,—do not show disregard for thy unhappy kindred,—compassion for all creatures is the true religion.

18. "Religion is not wrought out only in the forests. the salvation of ascetics can be accomplished even in a city; thought and effort are the true means; the forest and the badge are only a coward's signs.

19. "Liberation has been attained even by householders, Indras among men, who wore diadems, and carried strings of pearls suspended on their shoulders, whose garlands were entangled with bracelets, and who lay cradled in the lap of Fortune.

20. "Bali and Vagrâbhâu, the two younger brothers of Dhruva, Vaibhrâga, Âshâdha, and Amti-

<sup>1</sup> byuñ-var gyur-var don-ni ges-pao, 'I know thy purpose which is about to arise (or which has arisen) in thy mind.' Can they have read bhâvinam or bhâvitam? H.W.]

<sup>1</sup> I read vrittih.

deva<sup>1</sup>, and *Ganaka* also, the king of the Videhas, and king Senagit's son, his tree of ripe blessing<sup>2</sup>;

21. "Know that all these great kings who were householders were well skilled in attaining the merit which leads to final bliss,—do thou also therefore obtain both<sup>3</sup> simultaneously—royal magnificence and the control over the mind.

22. "I desire,—when I have once closely embraced thee after thy kingly consecration is once performed, and while thou art still wet with the sacred water,—when I behold thee with the pomp of the royal umbrella,—in the fulness of that joy to enter the forest."

23. 'Thus did the king say to thee in a speech whose words were stopped by tears,—surely having heard it, for the sake of what is so dear to him, thou wilt with all affection follow his affection.

24. 'The king of the Sâkyas is drowned in a deep sea of sorrow, full of waves of trouble, springing from thee; do thou therefore deliver him helpless and protectorless like an ox drowning in the sea.

25. 'Having heard that Bhitshma who sprang from Gaîgâ's womb, Râma, and Râma the son of Bhrîgu,—all did what would please their fathers;—surely thou too wilt do thy father's desire

26. 'Consider also the queen, who brought thee

<sup>1</sup> Cf. I, 57; IX, 60.

<sup>2</sup> My reading pâkadrumam is conjectural, Pâradrumau as two old kings would be a possible reading. Senagit's son is praised for his philosophical depth in Mahâbh. XII, 6524, &c.; he is there called Medhâvin. [The Tibetan has brtan-pai (dhruva) nu vo, 'the firm one's younger brother (?);' it also has gro dañ ljon-çin-can for pâkadruma, 'having a tree of—?' It takes senagita taska râgñah as acc. plural. H.W.]

<sup>3</sup> Ubhe\*pi, although with pragr̥hya e.

up, who has not yet gone to the region inhabited by Agastya<sup>1</sup>—wilt thou not take some heed of her, who ceaselessly grieves like a fond cow that has lost her calf?

27. ‘Surely thou wilt succour thy wife by the sight of thee, who now mourns widowed yet with her lord still alive,—like a swan separated from her mate or a female elephant deserted in the forest by her companion.

28. ‘Thy only son, a child little deserving such woe, distressed with sorrow, and<sup>2</sup> . . . —O deliver Râhula from the grief of his kindred like the full moon from the contact of Râhu!

29. ‘Burned with the fire of anguish within him, to which thy absence adds fresh fuel,—a fire whose smoke is sighs and its flame despair,—he wanders for a sight of thee through the women’s apartments and the whole city.’

30. The Bodhisattva,—whose perfection was absolute,—having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply:

31. ‘I well know the paternal tenderness<sup>3</sup> of the king, especially that which he has displayed towards me; yet knowing this as I do, still alarmed at sickness, old age, and death, I am inevitably forced to leave my kindred.

32. ‘Who would not wish to see his dear kindred, if but this separation from beloved ones did not exist? but since even after it has been once, sepa-

<sup>1</sup> The south,—the region of the god of death.

<sup>2</sup> Five syllables are here lost,—apakvasattvam?

<sup>3</sup> Should we read tanayaprasaktam?

tion will still come again, it is for this that I abandon my father, however loving

33. 'I do not however approve that thou shouldst consider the king's grief as caused by me, when in the midst of his dream-like unions he is afflicted by thoughts of separations in the future.

34. 'Thus let thy thoughts settle into certainty, having seen the multiform in its various developments; neither a son nor kindred is the cause of sorrow,—this sorrow is only caused by ignorance.

35. 'Since parting is inevitably fixed in the course of time for all beings, just as for travellers who have joined company on a road,—what wise man would cherish sorrow, when he loses his kindred, even though he loves them<sup>1</sup>?

36. 'Leaving his kindred in another world, he departs hither; and having stolen away<sup>2</sup> from them here, he goes forth once more; "having gone thither, go thou elsewhere also,"—such is the lot of mankind,—what consideration can the yogin have for them<sup>3</sup>?

37. 'Since from the moment of leaving the womb death is a characteristic adjunct<sup>4</sup>, why, in thy affection for thy son, hast thou called my departure to the forest ill-timed?

38. 'There may be an "ill time" in one's attaining a worldly object,—time indeed is described as

<sup>1</sup> Some letters are here lost in the original.

<sup>2</sup> Pralabya, cf. Horace, 'vivens moriensque sesellit.' [The Tibetan has rab-tu bslas-nas, 'having deceived.' H.W.]

<sup>3</sup> The Tibetan has for the fourth line de-ltar (evam) dor-ltan skye-la rjes-su rten rnam ci, 'thus what kind of reliance is there on man who is of a leaving disposition?' Should we read in the original ityevam gane tyâgini ko-nurodhah?

<sup>4</sup> Can anubadhâya be wrongly used for anubandhâya?

inseparably connected with all things<sup>1</sup>; time drags the world into all its various times; but all time suits a bliss which is really worthy of praise<sup>2</sup>.

39. 'That the king should wish to surrender to me his kingdom,—this is a noble thought, well worthy of a father; but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food.'

40. 'How can it be right for the wise man to enter royalty, the home of illusion, where are found anxiety, passion, and weariness, and the violation of all right through another's service?

41. 'The golden palace seems to me to be on fire; the daintiest viands seem mixed with poison; infested with crocodiles<sup>3</sup> [is the tranquil lotus-bed].'

42. Having heard the king's son uttering this discourse, well suitable to his virtues and knowledge of the soul, freed from all desires, full of sound reasons, and weighty,—the counsellor thus made answer:

43. 'This resolve of thine is an excellent counsel, not unfit in itself but only unfit at the present time; it could not be thy duty, loving duty as thou dost, to leave thy father in his old age to sorrow.'

44. 'Surely thy mind is not very penetrating, or it is ill-skilled in examining duty, wealth, and pleasure<sup>4</sup>,—when for the sake of an unseen result thou departest disregarding a visible end.'

<sup>1</sup> Cf. Pān. III, 3, 44.

<sup>2</sup> I.e. mukti can never be ill-timed. But this is an obscure sloka.

<sup>3</sup> The remainder of the prince's speech is lost. By Beal's translation from the Chinese, fifteen verses are wanting.

<sup>4</sup> The three well-known 'secular' ends of human action.

45. 'Again, some say that there is another birth,— others with confident assertion say that there is not ; since then the matter is all in doubt, it is right to enjoy the good fortune which comes into thy hand.

46. 'If there is any activity hereafter, we will enjoy ourselves in it as may offer ; or if there is no activity beyond this life, then there is an assured liberation to all the world without any effort.

47. 'Some say there is a future life, but they do not allow the possibility of liberation ; as fire is hot by nature and water liquid, so they hold that there is a special nature in our power of action<sup>1</sup>.

48. 'Some maintain that all things arise from inherent properties,—both good and evil and existence and non-existence ; and since all this world thus arises spontaneously, therefore also all effort of ours is vain.

49. 'Since the action of the senses is fixed, and so too the agreeableness or the disagreeableness of outward objects,—then for that which is united to old age and pains, what effort can avail to alter it ? Does it not all arise spontaneously ?

50. 'The fire becomes quenched by water, and fire causes<sup>2</sup> water to evaporate ; and different elements, united in a body, producing unity, bear up the world.

51. 'That the nature of the embryo in the womb is produced as composed of hands, feet, belly, back, and head, and that it is also united with the soul,— the wise declare that all this comes of itself spontaneously.

52. 'Who causes the sharpness of the thorn ? or

<sup>1</sup> I.e. it cannot be abolished.

<sup>2</sup> I read *gamayanti*.

the various natures of beasts and birds? All this has arisen spontaneously; there is no acting from desire, how then can there be such a thing as will?

53. 'Others say that creation comes from Isvara,—what need then is there of the effort of the conscious soul<sup>1</sup>? That which is the cause of the action of the world, is also determined as the cause of its ceasing to act.

54. 'Some say that the coming-into being and the destruction of being are alike caused by the soul; but they say that coming into being arises without effort, while the attainment of liberation is by effort.

55. 'A man discharges his debt to his ancestors by begetting offspring, to the saints by sacred lore, to the gods by sacrifices; he is born with these three debts upon him,—whoever has liberation (from these,) he indeed has liberation.

56. 'Thus by this series of rules the wise promise liberation to him who uses effort; but however ready for effort with all their energy, those who seek liberation will find weariness.

57. 'Therefore, gentle youth, if thou hast a love for liberation, follow rightly the prescribed rule; thus wilt thou thyself attain to it, and the king's grief will come to an end.

58. 'And as for thy meditations on the evils of life ending in thy return from the forest to thy home,—let not the thought of this trouble thee, my son,—those in old time also have returned from the forests to their houses.

59. 'The king Ambarisha<sup>2</sup>, though he had

<sup>1</sup> Purusha.

<sup>2</sup> Probably the son of Nâbhâga.

dwelt in the forest, went back to the city, surrounded by his children; so too Râma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.

60. 'So too Drumâksha, the king of the Sâlvâs, came to his city from the forest with his son; and Sâmkriti Amtideva<sup>1</sup>, after he had become a Brahmarshi, received his royal dignity from the saint Vasishtha.

61. 'Such men as these, illustrious in glory and virtue, left the forests and came back to their houses; therefore it is no sin to return from a hermitage to one's home, if it be only for the sake of duty.'

62. Then having heard the affectionate and loyal words of the minister, who was as the eye of the king,—firm in his resolve, the king's son made his answer, with nothing omitted or displaced<sup>2</sup> neither tedious<sup>3</sup> nor hasty:

63. 'This doubt whether anything exists or not, is not to be solved for me by another's words; having determined the truth by asceticism or quietism, I will myself grasp whatever is ascertained concerning it.

64. 'It is not for me to accept a theory which depends on the unknown and is all controverted, and which involves a hundred prepossessions; what

<sup>1</sup> This might mean Amtideva (cf. I, 57, IX, 20) the son of Samkriti, but in Mahâbh. XII, 1013 we have Ramtideva the son of Samkriti; cf. Burnouf on Rudraka and Udraka, Introduction, p. 386. [The Tibetan takes sâmkriti as sbyin-sreg-dan-bcas, 'together with burnt offering.' H. W.] Would this imply an old reading sâhuti?—For Amtideva's connection with Vasishtha see Mahâbh. XII, 8591.

<sup>2</sup> I read avyastam.

<sup>3</sup> Or 'prejudiced?'

wise man would go by another's belief? Mankind are like the blind directed in the darkness by the blind.

65. 'But even though I cannot discern the truth, yet still, if good and evil are doubted, let one's mind be set on the good; even a toil<sup>1</sup> in vain is to be chosen by him whose soul is good, while the man of base soul has no joy even in the truth.'

66. 'But having seen that this "sacred tradition" is uncertain, know that that only is right which has been uttered by the trustworthy; and know that trustworthiness means the absence of faults; he who is without faults will not utter an untruth.'

67. 'And as for what thou saidst to me in regard to my returning to my home, by alleging Râma and others as examples, they are no authority,—for in determining duty, how canst thou quote as authorities those who have broken their vows?

68. 'Even the sun, therefore, may fall to the earth, even the mountain Himavat may lose its firmness; but never would I return to my home as a man of the world, with no knowledge of the truth and my senses only alert for external objects.'

69. 'I would enter the blazing fire, but not my house with my purpose unfulfilled.' Thus he proudly made his resolve, and rising up in accordance with it, full of disinterestedness, went his way.

70. Then the minister and the Brâhman, both full of tears, having heard his firm determination, and having followed him awhile with despondent

<sup>1</sup> MSS khedo.

ooks, and overcome with sorrow, slowly returned of necessity to the city.

71. Through their love for the prince and their devotion to the king, they returned, and often stopped looking back<sup>1</sup>; they could neither behold him on the road nor yet lose the sight of him,—shining in his own splendour and beyond the reach of all others, like the sun.

72. Having placed faithful emissaries in disguise to find out the actions of him who was the supreme refuge of all, they went on with faltering steps, saying to each other, ‘How shall we approach the king and see him, who is longing for his dear son?’

<sup>1</sup> Another reading gives ‘full of reproach.’

## BOOK X.

1. The prince, he of the broad and lusty chest, having thus dismissed the minister and the priest, crossed the Ganges with its speeding waves and went to Rāgagrīha with its beautiful palaces.

2. He reached the city distinguished by the five hills, well guarded and adorned with mountains, and supported and hallowed by auspicious sacred places<sup>1</sup>, —like Brahman<sup>2</sup> in a holy calm going to the uppermost heaven.

3. Having heard of his majesty and strength, and his splendid beauty, surpassing all other men, the people of that region were all astonished as at him who has a bull for his sign and is immovable in his vow<sup>3</sup>.

4. On seeing him, he who was going elsewhere stood still, and he who was standing there followed him in the way; he who was walking gently and gravely ran quickly, and he who was sitting at once sprang up.

5. Some people reverenced him with their hands, others in worship saluted him with their heads, some addressed him with affectionate words,—not one went on without paying him homage.

6. Those who were wearing gay-coloured dresses were ashamed when they saw him, those who were talking on random subjects fell to silence on the

<sup>1</sup> Tapoda is the name of a tirtha in Magadha.

<sup>2</sup> Svayambhū.

<sup>3</sup> Siva.

road ; no one indulged in an improper thought, as at the presence of Religion herself embodied.

7. In the men and the women on the highway, even though they were intent on other business, that conduct alone with the profoundest reverence seemed proper which is enjoined by the rules of royal homage ; but his eyes never looked upon them.

8. His brows, his forehead, his mouth, or his eyes,—his body, his hands, his feet, or his gait,—whatever part of him any one beheld, that at once riveted his eyes.

9. Having beheld him with the beautiful circle of hair between his brows<sup>1</sup> and with long eyes, with his radiant body and his hands showing a graceful membrane between the fingers,—so worthy of ruling the earth and yet wearing a mendicant's dress,—the Goddess of Rāgagṛīha was herself perturbed.

10. Then Srenya<sup>2</sup>, the lord of the court of the Magadhas, beheld from the outside of his palace the immense concourse of people, and asked the reason of it ; and thus did a man recount it to him :

11. ‘ He who was thus foretold by the Brāhmans, “ he will either attain supreme wisdom or the empire of the earth,”—it is he, the son of the king of the Sākyas, who is the ascetic whom the people are gazing at.’

12. The king, having heard this and perceived its meaning with his mind, thus at once spoke to that man : ‘ Let it be known whither he is going ; ’ and the man, receiving the command, followed the prince.

<sup>1</sup> So the Tibetan. The Sanskrit text seems corrupt here. Cf. I, 65 c.

<sup>2</sup> A name of Bimbisāra, see Burnouf, Introd. p. 165.

13. With unrestless eyes, seeing only a yoke's length before him<sup>1</sup>, with his voice hushed, and his walk slow and measured, he, the noblest of mendicants, went begging alms, keeping his limbs and his wandering thoughts under control.

14. Having received such alms as were offered, he retired to a lonely cascade of the mountain; and having eaten it there in the fitting manner, he ascended the mountain Pâmdava<sup>2</sup>.

15. In that wood, thickly filled with lodhra trees, having its thickets resonant with the notes of the peacocks, he the sun of mankind shone, wearing his red dress, like the morning sun above the eastern mountain.

16. That royal attendant, having thus watched him there, related it all to the king Srenya; and the king, when he heard it, in his deep veneration, started himself to go thither with a modest retinue.

17. He who was like the Pâmdavas in heroism, and like a mountain in stature, ascended Pâmdava, that noblest of mountains,—a crown-wearer, of lion-like gait, a lion among men, as a maned lion ascends a mountain.

18. There he beheld the Bodhisattva, resplendent as he sat on his hams, with subdued senses, as if the mountain were moving<sup>3</sup>, and he himself were a peak thereof,—like the moon rising from the top of a cloud.

19. Him, distinguished by his beauty of form and perfect tranquillity as the very creation of Religion

<sup>1</sup> Hardy explains this 'he does not look before him further than the distance of a plough or nine spans' (Manual of Buddhism, p. 371).

<sup>2</sup> Cf. Lalitavistara.

<sup>3</sup> I.e. as if he, not the mountain, were entitled to the name *aśala*.

herself,—filled with astonishment and affectionate regard the king of men approached, as Indra the self-existent (Brahman).

20. He, the chief of the courteous, having courteously drawn nigh to him, inquired as to the equilibrium of his bodily humours; and the other with equal gentleness assured the king of his health of mind and freedom from all ailments.

21. Then the king sat down on the clean surface of the rock, dark blue like an elephant's ear; and being seated<sup>1</sup>, with the other's assent, he thus spoke, desiring to know his state of mind :

22. 'I have a strong friendship with thy family, come down by inheritance and well proved; since from this a desire to speak to thee, my son, has arisen in me, therefore listen to my words of affection.

23. 'When I consider thy widespread race, beginning with the sun, thy fresh youth, and thy conspicuous beauty,—whence comes this resolve of thine so out of all harmony with the rest, set wholly on a mendicant's life, not on a kingdom ?

24. 'Thy limbs are worthy of red sandal-wood<sup>2</sup> perfumes,—they do not deserve the rough contact of red cloth; this hand is fit to protect subjects, it deserves not to hold food given by another.

25. 'If therefore, gentle youth, through thy love for thy father thou desirest not thy paternal kingdom in thy generosity,—then at any rate thy choice must not be excused,—accepting forthwith one half of my kingdom.

26. 'If thou actest thus there will be no violence

<sup>1</sup> *Nripopavisa?* with arsha Sandhi.

<sup>2</sup> *Lohitakandana* may mean 'saffron.'

shown to thine own people, and by the mere lapse of time imperial power at last flies for refuge to the tranquil mind; therefore be pleased to do me a kindness,—the prosperity of the good becomes very powerful, when aided by the good<sup>1</sup>.)

27. 'But if from thy pride of race thou dost not now feel confidence in me, then plunge with thy arrows into countless armies, and with me as thy ally seek to conquer thy foes.

28. 'Choose thou therefore one of these ends, pursue according to rule religious merit, wealth, and pleasure; for these, love and the rest, in reverse order, are the three objects in life; when men die they pass into dissolution as far as regards this world.

29. 'That which is pleasure when it has overpowered wealth and merit, is wealth when it has conquered merit and pleasure; so too it is merit, when pleasure and wealth fall into abeyance; but all would have to be alike abandoned, if thy desired end<sup>2</sup> were obtained.

30. 'Do thou therefore by pursuing the three objects of life, cause this beauty of thine to bear its fruit; they say that when the attainment of religion, wealth, and pleasure is complete in all its parts, then the end of man is complete.

31. 'Do not thou let these two brawny arms lie useless which are worthy to draw the bow; they are well fitted like Māndhātri's to conquer the three worlds, much more the earth.

<sup>1</sup> [The Tibetan translates the fourth line, *dam-pa-rnams dai bcas-pas dam-pai dpal ophel-lo*, 'by being with the good the prosperity of the good increases.' H. W.]

<sup>2</sup> Nirvâna.

32. 'I speak this to you out of affection,—not through love of dominion or through astonishment ; beholding this mendicant-dress of thine, I am filled with compassion and I shed tears.'

33. 'O thou who desirest the mendicant's stage of life, enjoy pleasures now ; in due time, O thou lover of religion, thou shalt practise religion ;—ere old age comes on and overcomes this thy beauty, well worthy of thy illustrious race.'

34. 'The old man can obtain merit by religion ; old age is helpless for the enjoyment of pleasures ; therefore they say that pleasures belong to the young man, wealth to the middle-aged, and religion to the old.'

35. 'Youth in this present world is the enemy of religion and wealth,—since pleasures, however we guard them, are hard to hold, therefore, wherever pleasures are to be found, there they seize them.'

36. 'Old age is prone to reflection<sup>1</sup>, it is grave and intent on remaining quiet ; it attains unimpassionedness with but little effort, unavoidably, and for very shame.'

37. 'Therefore having passed through the deceptive period of youth, fickle, intent on external objects, heedless, impatient, not looking at the distance,—they take breath like men who have escaped safe through a forest.'

38. 'Let therefore this fickle time of youth first pass by, reckless and giddy,—our early years are the mark for pleasure, they cannot be kept from the power of the senses.'

39. 'Or if religion is really thy one aim, then offer

<sup>1</sup> Vimarsayanti?

sacrifices,—this is thy family's immemorial custom.—climbing to highest heaven by sacrifices, even Indra, the lord of the winds, went thus to highest heaven.

40. 'With their arms pressed<sup>1</sup> by golden bracelets, and their variegated diadems resplendent with the light of gems, royal sages have reached the same goal by sacrifices which great sages reached by self-mortification.'

41. Thus spoke the monarch of the Magadhas, who spoke well and strongly like Indra<sup>2</sup>; but having heard it, the prince did not falter, (firm) like the mountain Kailâsa, having its many summits variegated (with lines of metals).

<sup>1</sup> *Vidashṭa*; cf. *samdashṭa* in *Raghuv.* XVI, 65.

<sup>2</sup> *Valabhid*, 'the smiter of the demon Vala.'

## BOOK XI.

1. Being thus addressed by the monarch of the Magadhas, in a hostile speech with a friendly face,—self-possessed, unchanged, pure by family and personal purity, the son of Suddhodana thus made answer:

2. ‘This is not to be called a strange thing for thee, born as thou art in the great family whose ensign is the lion<sup>1</sup>—that by thee of pure conduct, O lover of thy friends, this line of conduct should be adopted towards him who stands as one of thy friends.

3. ‘Amongst the bad a friendship, worthy of their family, ceases to continue (and fades) like prosperity among the faint-hearted; it is only the good who keep increasing the old friendship of their ancestors by a new succession of friendly acts.

4. ‘But those men who act unchangingly towards their friends in reverses of fortune, I esteem in my heart as true friends; who is not the friend of the prosperous man in his times of abundance?

5. ‘So those who, having obtained riches in the world, employ them for the sake of their friends and religion,—their wealth has real solidity, and when it perishes it produces no pain at the end.

6. ‘This thy determination concerning me, O king, is prompted<sup>2</sup> by pure generosity and friendship<sup>2</sup>;

<sup>1</sup> So the Tibetan explains haryamka, seṅ-ges mcan-pai.

<sup>2</sup> The Sanskrit of this line is corrupt and does not scan. The

I will meet thee courteously with simple friendship ;  
I would not utter aught else in my reply.

7. 'I, having experienced the fear of old age and death, fly to this path of religion in my desire for liberation ; leaving behind my dear kindred with tears in their faces,—still more than those pleasures which are the causes of evil.

8. 'I am not so afraid even of serpents nor of thunderbolts falling from heaven, nor of flames blown together by the wind, as I am afraid of these worldly objects.

9. 'These transient pleasures,—the robbers of our happiness and our wealth, and which float empty and like illusions through the world,—infatuate men's minds even when they are only hoped for,—still more when they take up their abode in the soul.

10. 'The victims of pleasure attain not to happiness even in the heaven of the gods, still less in the world of mortals ; he who is athirst is never satisfied with pleasures, as the fire, the friend of the wind, with fuel.

11. 'There is no calamity in the world like pleasures,—people are devoted to them through delusion ; when he once knows the truth and so fears evil, what wise man would of his own choice desire evil ?

12. 'When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the great ocean ; mankind are never satiated

Tibetan renders it as follows : khyod-kyi (te) nes-pa (*viniska-*  
*ya*) gan-zhig bdag-la dmigs-pa *di*, 'whatever a determination of  
thine imagines of me, to this (answering I would say).' I would  
read vibhâvya mâm eva. The translation given above is con-  
jectural.

with pleasures, as the ocean with the waters that fall into it.

13. 'When it had rained a golden shower from heaven, and when he had conquered the continents and the four oceans, and had even obtained the half of Sakra's throne<sup>1</sup>, Māndhātri was still unsatisfied with worldly objects.

14. 'Though he had enjoyed the kingdom of the gods in heaven, when Indra had concealed himself through fear of Vṛitra, and though in his pride he had made the great *Rishis* bear his litter<sup>2</sup>, Nahusha fell, unsatisfied with pleasures.

15. 'King (Purūravas) the son of Idā, having penetrated into the furthest heaven, and brought the goddess Urvasi into his power,—when he wished in his greed to take away gold from the *Rishis*<sup>3</sup>,—being unsatisfied with pleasures, fell into destruction.

16. 'Who would put his trust in these worldly objects, whether in heaven or in earth, unsettled as to lot or family,—which passed from Bali to Indra, and from Indra to Nahusha, and then again from Nahusha back to Indra?

17. 'Who would seek these enemies bearing the name of pleasures, by whom even those sages have been overcome, who were devoted to other pursuits, whose only clothes were rags, whose food was roots, fruits, and water, and who wore their twisted locks as long as snakes?

18. 'Those pleasures for whose sake even Ugrayudha<sup>4</sup>, armed terribly as he was with his weapon,

<sup>1</sup> Divyāvadāna, pp. 213-224.

<sup>2</sup> Mahābh. V, 532.

<sup>3</sup> Mahābh. I, 3147.

<sup>4</sup> See *Harivamsa*, ch. xx. He was armed with a discus.

found death at Bhishma's hands,—is not the mere thought of them unlucky and fatal,—still more the thought of the irreligious whose lives are spent in their service?

19. 'Who that considers the paltry flavour of worldly objects,—the very height of union being only insatiety,—the blame of the virtuous, and the certain sin,—has ever drawn near this poison which is called pleasure?

20. 'When they hear of the miseries of those who are intent on pleasure and are devoted to worldly pursuits<sup>1</sup>, such as agriculture and the rest, and the self-content of those who are careless of pleasure—it well befits the self-controlled to fling it away<sup>2</sup>.

21. 'Success in pleasure is to be considered a misery in the man of pleasure, for he becomes intoxicated when his desired pleasures are attained; through intoxication he does what should not be done, not what should be done; and being wounded thereby he falls into a miserable end.

22. 'These pleasures which are gained and kept by toil,—which after deceiving leave you and return whence they came,—these pleasures which are but borrowed for a time<sup>3</sup>; what man of self-control, if he is wise, would delight in them?

23. 'What man of self-control could find satisfaction in these pleasures which are like a torch of hay,—which excite thirst when you seek them and when you grasp them, and which they who abandon not keep only as misery<sup>4</sup>?

24. 'Those men of no self-control who are bitten by

<sup>1</sup> Dharmabhiś. (Cf. V, 5, 6.)

<sup>2</sup> I would read kāmāḥ.

<sup>3</sup> For yākitaka cf. Pān. IV, 4, 21.

<sup>4</sup> I would read paripānti.

them in their hearts, fall into ruin and attain not bliss,—what man of self-control could find satisfaction in these pleasures, which are like an angry, cruel serpent?

25. ‘Even if they enjoy them men are not satisfied, like dogs famishing with hunger over a bone,—what man of self-control could find satisfaction in these pleasures, which are like a skeleton composed of dry bones?

26. ‘What man of self-control could find satisfaction in these pleasures which are like flesh that has been flung away, and which produce misery by their being held only in common with kings, thieves, water, and fire<sup>1</sup>?

27. ‘What man of self-control could find satisfaction in these pleasures, which, like the senses<sup>2</sup>, are destructive, and which bring calamity on every hand to those who abide in them, from the side of friends even more than from open enemies?

28. ‘What man of self-control could find satisfaction in those pleasures, which are like the fruit that grows on the top of a tree,—which those who would leap up to reach fall down upon a mountain or into a forest, waters, or the ocean?

29. ‘What man of self-control could find satisfaction in those pleasures, which are like snatching up a hot coal,—men never attain happiness, however they pursue them, increase them, or guard them?

30. ‘What man of self-control could find satisfaction in those pleasures, which are like the enjoyments in a dream,—which are gained by their recipients after manifold pilgrimages and labours, and then perish in a moment?

<sup>1</sup> I.e. any one of these can seize them from us.      <sup>2</sup> Âyatana.

31. 'What man of self-control could find satisfaction in those pleasures which are like a spear<sup>1</sup>, sword, or club,—for the sake of which the Kurus, the Vrishnis and the Amdhakas, the Maithilas and the Damdakas suffered destruction?

32. 'What man of self-control could find satisfaction in those pleasures which dissolve friendships and for the sake of which the two Asuras Sumda and Upasumda perished, victims engaged in mutual enmity?

33. 'None, however their intellect is blinded with pleasure, give themselves up, as in compassion, to ravenous beasts<sup>2</sup>; so what man of self-control could find satisfaction in those pleasures which are disastrous and constant enemies?

34. 'He whose intellect is blinded with pleasure does pitiable things; he incurs calamities, such as death, bonds, and the like; the wretch, who is the miserable slave of hope for the sake of pleasure, well deserves the pain of death even in the world of the living.

35. 'Deer are lured to their destruction by songs<sup>3</sup>, insects for the sake of the brightness fly into the fire, the fish greedy for the flesh swallows the iron hook,—therefore worldly objects produce misery as their end.

36. 'As for the common opinion, "pleasures are enjoyments," none of them when examined are

<sup>1</sup> The Chinese translation seems to take *sūla* as a stake for impaling criminals in ver. 864.

<sup>2</sup> The text is corrupt. I would read *kravyātsu nātmānam*. The *va* in line 1 is for *iva*, a rare form, but allowed by Sanskrit lexicographers. Perhaps we should translate *kāmāndhasamgñā*, 'these men who are called "blinded with pleasure."

<sup>3</sup> Cf. Kādambarī (Calc. ed.), p. 27, l. 6 infra.

worthy of being enjoyed ; fine garments and the rest are only the accessories of things,—they are to be regarded as merely the remedies for pain.

37. ' Water is desired for allaying thirst ; food in the same way for removing hunger ; a house for keeping off the wind, the heat of the sun, and the rain ; and dress for keeping off the cold and to cover one's nakedness.

38. ' So too a bed is for removing drowsiness ; a carriage for remedying the fatigue of a journey ; a seat for alleviating the pain of standing ; so bathing as a means for washing, health, and strength.

39. ' External objects therefore are to human beings means for remedying pain, not in themselves sources of enjoyment ; what wise man would allow that he enjoys those delights which are only used as remedial ?

40. ' He who, when burned with the heat of bilious fever, maintains that cold appliances are an enjoyment, when he is only engaged in alleviating pain,—he indeed might give the name of enjoyment to pleasures.

41. ' Since variableness is found in all pleasures, I cannot apply to them the name of enjoyment ; the very conditions which mark pleasure, bring also in its turn pain.

42. ' Heavy garments and fragrant aloe-wood are pleasant in the cold, but an annoyance in the heat ' ; and the moonbeams and sandal-wood are pleasant in the heat, but a pain in the cold.

43. ' Since the well-known opposite pairs<sup>2</sup>, such

<sup>1</sup> I have adopted Professor Kielhorn's suggested reading *sukhāya* *sita* by *asukhāya* *gharme*.

<sup>2</sup> Cf. § *συντονία* of the Pythagoreans (Arist. Ethics, I, 6).

as gain and loss and the rest, are inseparably connected with everything in this world,—therefore no man is invariably happy on the earth nor invariably wretched.

44. 'When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same ; a king does not always smile, nor is a slave always in pain.'

45. 'Since to be a king involves a wider range of command, therefore the pains of a king are great ; for a king is like a peg'<sup>1</sup>,—he endures trouble for the sake of the world.

46. 'A king is unfortunate, if he places his trust in his royalty which is apt to desert and loves crooked turns<sup>2</sup> ; and on the other hand, if he does not trust in it, then what can be the happiness of a timid king ?

47. 'And since after even conquering the whole earth, one city only can serve as a dwelling-place, and even there only one house can be inhabited, is not royalty mere labour for others ?

48. 'And even in royal clothing one pair of garments is all he needs, and just enough food to keep off hunger ; so only one bed, and only one seat ; all a king's other distinctions are only for pride.'

49. 'And if all these fruits are desired for the sake of satisfaction, I can be satisfied without a kingdom ; and if a man is once satisfied in this world, are not all distinctions indistinguishable ?

50. 'He then who has attained the auspicious road to happiness is not to be deceived in regard to pleasures ; remembering thy professed friendship, tell me again and again, do they keep their promise ?

<sup>1</sup> Cf. Isaiah xxii. 23, 24 (תְּמִימָה).

<sup>2</sup> Professor Kielhorn would read *rāmkamitṛe*.

51. 'I have not repaired to the forest through anger, nor because my diadem has been dashed down by an enemy's arrows; nor have I set my desires on loftier objects<sup>1</sup>, that I thus refuse thy proposal.

52. 'Only he who, having once let go a malignant incensed serpent, or a blazing hay-torch all on fire, would strive again to seize it, would ever seek pleasures again after having once abandoned them.

53. 'Only he who, though seeing, would envy the blind, though free the bound, though wealthy the destitute, though sound in his reason the maniac,—only he, I say, would envy one who is devoted to worldly objects.

54. 'He who lives on alms, my good friend, is not to be pitied, having gained his end and being set on escaping the fear of old age and death; he has here the best happiness, perfect calm, and hereafter all pains are for him abolished.

55. 'But he is to be pitied who is overpowered by thirst though set in the midst of great wealth,—who attains not the happiness of calm here, while pain has to be experienced hereafter.

56. 'Thus to speak to me is well worthy of thy character, thy mode of life, and thy family; and to carry out my resolve is also befitting my character, my mode of life, and my family.

57. 'I have been wounded by the enjoyment of the world, and I have come out longing to obtain peace; I would not accept an empire free from all ill even in the third heaven, how much less amongst men?

58. 'But as for what thou saidst to me, O king, that the universal pursuit of the three objects is the

<sup>1</sup> Sc. as rule in heaven, &c.

supreme end of man,—and<sup>1</sup> thou saidst that what I regard as the desirable is misery,—thy three objects are perishable and also unsatisfying.

59. 'But that world in which there is no old age nor fear, no birth, nor death, nor anxieties<sup>2</sup>, that alone I consider the highest end of man, where there is no ever-renewed action.

60. 'And as for what thou saidst, "wait till old age comes, for youth is ever subject to change;"—this want of decision is itself uncertain; for age too can be irresolute and youth can be firm.

61. 'But since Fate<sup>3</sup> is so well skilled in its art as to draw the world in all its various ages into its power,—how shall the wise man, who desires tranquillity, wait for old age, when he knows not when the time of death will be?

62. 'When death stands ready like a hunter, with old age as his weapon, and diseases scattered about as his arrows, smiting down living creatures who fly like deer to the forest of destiny, what desire can there be in any one for length of life?

63. 'It well besfits the youthful son or the old man or the child so to act with all promptitude that they may choose the action of the religious man whose soul is all mercy,—nay, better still, his inactivity.

64. 'And as for what thou saidst, "be diligent in sacrifices for religion, such as are worthy of thy race and bring a glorious fruit,"—honour to such sacrifices! I desire not that fruit which is sought by causing pain to others!<sup>4</sup>

<sup>1</sup> I would read anartha ity āttha (for ity artha).

<sup>2</sup> Ādhayaḥ

<sup>3</sup> Ko, 'who?' seems here used for 'fate.' Professor Kielhorn would read—Yadāṁtako gagad vayahsu sarveshu vasam vikarshati.

<sup>4</sup> Yad ishyate is the true reading.

65. 'To kill a helpless victim through a wish for future reward,—it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay?

66. 'And even if true religion did not consist in quite another rule of conduct, by self-restraint, moral practice and a total absence of passion,—still it would not be seemly to follow the rule of sacrifice, where the highest reward is described as attained only by slaughter.

67. 'Even that happiness which comes to a man, while he stays in this world, through the injury of another, is hateful to the wise compassionate heart; how much more if it be something beyond our sight in another life?

68. 'I am not to be lured into a course of action for future reward,—my mind does not delight, O king, in future births; these actions are uncertain and wavering in their direction, like plants beaten by the rain from a cloud.

69. 'I have come here with a wish to see next the seer Arâda who proclaims liberation; I start this very day,—happiness be to thee, O king; forgive my words which may seem harsh through their absolute freedom from passion<sup>1</sup>.

70. '<sup>2</sup>Now therefore do thou guard (the world) like Indra in heaven; guard it continually like the sun by thy excellencies; guard its best happiness here;

<sup>1</sup> I read *samatattva*.

<sup>2</sup> This verse is obscure,—the division of the clauses is uncertain, the Chinese translation giving only six; but *ava* seems to occur eight times. The Tibetan has its equivalent *sruṇs* nine times.

guard the earth ; guard life by the noble<sup>1</sup>; guard the sons of the good ; guard thy royal powers, O king ; and guard thine own religion.

71. 'As in the midst of a sudden catastrophe arising from the flame of (fire), the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water),—so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home<sup>2</sup>.'

72. The king himself, folding his hands, with a sudden longing come upon him, replied, 'Thou art obtaining thy desire without hindrance ; when thou hast at last accomplished all that thou hast to do, thou shalt show hereafter thy favour towards me.'

73. Having given his firm promise to the monarch, he proceeded to the Vaisvamitra hermitage : and, after watching him with astonishment, as he wandered on in his course, the king and<sup>3</sup> his couriers returned to the mountain (of Râgagiri).

<sup>1</sup> So the Tibetan.

<sup>2</sup> This is a very hard verse, but the obscure Chinese translation helps to explain it, vv. 912-915. I read in c, himârisatrum, i.e. water, as the enemy of the enemy of cold (fire). The bird flies to water to stop the effects of fire ; as the king is to destroy his enemies by means of their enemies, cf. Manu VII, 158. Here, however, it seems to mean also that he is to destroy his passions by their opposites ; the home (kshaya) is the summum bonum, nirvâna.—I read samplavâ for sambhava, as the two words are confused in XII, 24 and 28.

<sup>3</sup> Ka seems used in a very artificial manner with the ellipsis of the substantive which should follow it; cf. Amarakosha III, 4, 1, 6 (we might also read prâpad).

## BOOK XII.

1. Then the moon of the Ikshvâku race turned towards the hermitage of the sage Arâda<sup>1</sup> of tranquil life,—as it were, doing honour to it by his beauty.

2. He drew near, on being addressed in a loud voice 'Welcome' by the kinsman of Kálâma, as he saw him from afar.

3. They, having mutually asked after each other's health as was fitting, sat down in a clean place on two pure wooden seats.

4. The best of sages, having seen the prince seated, and as it were drinking in the sight of him with eyes opened wide in revere e, thus addressed him :

5. 'I know, gentle youth, how thou hast come forth from thy home, having severed the bond of affection, as a wild elephant its cord.'

6. 'In every way thy mind is stedfast and wise, who hast come here after abandoning royal luxury like a creeper-plant with poisonous fruit.'

7. 'It is no marvel that kings have retired to the forest who have grown old in years, having given up their glory to their children, like a garland left behind after being used.'

8. 'But this is to me indeed a marvel that thou art come hither in life's fresh prime, set in the open field

<sup>1</sup> Arâda holds an early form of the Sâmkhya doctrine.

of the world's enjoyments, ere thou hast as yet tasted of their happiness.

9. 'Verily thou art a worthy vessel to receive this highest religion ; having mastered it with full knowledge, cross at once over the sea of misery.'

10. 'Though the doctrine is generally efficient only after a time, when the student has been thoroughly tested, thou art easy for me to examine from thy depth of character and determination.'

11. The prince, having heard these words of Arâda, was filled with great pleasure and thus made reply :

12. 'This extreme kindness which thou shovest to me, calmly passionless as thou art, makes me, imperfect as I am, seem even already to have attained perfection.'

13. 'I feel at the sight of thee like one longing to see who finds a light,—like one wishing to journey, a guide,—or like one wishing to cross, a boat.'

14. 'Wilt thou therefore deign to tell me that secret, if thou thinkest it should be told, whereby thy servant may be delivered from old age, death, and disease.'

15. Arâda, thus impelled by the noble nature of the prince, declared in a concise form the tenets of his doctrine :

16. 'O best of hearers, hear this our firmly-settled theory, how our mortal existence arises and how it revolves.'

17. "'The evolvent" and "the evolute," birth, old age, and death,—know that this has been called the reality by us ; do thou receive our words, O thou who art steadfast in thy nature.'

18. 'But know, O thou who art deep in the search

into the nature of things, that the five elements<sup>1</sup>, egoism, intellect, and "the unmanifested" are the "evolvents;"

19. 'But know that the "evolutes" consist of intellect, external objects<sup>2</sup>, the senses, and the hands, feet, voice, anus, and generative organ, and also the mind.

20. 'There is also a something which bears the name kshetragñā, from its knowledge of this "field" (kshetra or the body); and those who investigate the soul call the soul kshetragñā.

21. 'Kapila with his disciple became the illuminated,—such is the tradition; and he, as the illuminated, with his son is now called here Pragtpati.

22. 'That which is born and grows old and is bound and dies,—is to be known as "the manifested," and "the unmanifested" is to be distinguished by its contrariety.

23. 'Ignorance, the merit or demerit of former actions, and desire are to be known as the causes of mundane existence; he who abides in the midst of this triad does not attain to the truth of things.—

24. 'From mistake<sup>3</sup>, egoism, confusion, fluctuation, indiscrimination, false means, inordinate attachment, and gravitation.

25. 'Now "mistake" acts in a contrary manner, it does wrongly what it should do, and what it should think it thinks wrongly.

26. "I say," "I know," "I go," "I am firmly

<sup>1</sup> These are the tanmâtrâni or subtle elements.

<sup>2</sup> Vishayân, corresponding to the gross elements. The intellect, buddhi, is both an evolver and an evolute.

<sup>3</sup> Should we read vîpatiyayâd? Cf. Sâmkhya, aphor. III, 37.

fixed," it is thus that "egoism" shows itself here,  
O thou who art free from all egoism.

27. 'That state of mind is called "confusion,"  
O thou who art all unconfused, which views under  
one nature, massed like a lump of clay, objects that  
thus become confused in their nature.

28. 'That state of mind which says that this mind,  
intellect, and these actions are the same as "I," and  
that which says that all this aggregate is the same as  
"I,"—is called "fluctuation."

29. 'That state of mind is called "indiscrimination."  
O thou who art discriminating, which thinks there is  
no difference between the illuminated and the un-  
wise, and between the different evolvents.

30. 'Uttering "namas" and "vashat," sprinkling  
water upon sacrifices, &c. with or without the recital  
of Vedic hymns, and such like rites,—these are de-  
clared by the wise to be "false means," O thou who  
art well skilled in true means.

31. 'That is called "inordinate attachment," by  
which the fool is entangled in external objects through  
his mind, speech, actions, and thoughts, O thou who  
hast shaken thyself free from all attachments.

32. 'The misery which a man imagines by the  
ideas "This is mine," "I am connected with this,"  
is to be recognised as "gravitation,"—by this a man  
is borne downwards into new births.

33. 'Thus Ignorance, O ye wise, being fivefold  
in its character, energises towards torpor, delusion,  
the great delusion, and the two kinds of darkness<sup>1</sup>.

34. 'Know, that among these indolence is "tor-  
por," death and birth are "delusion," and be it clearly

<sup>1</sup> Cf. Sāmkhyakārikā, 48

understood, O undeluded one, that desire is the "great delusion."

35. 'Since by it even the higher beings are deluded, therefore, O hero, is this called the "great delusion."

36. 'They define anger, O thou angerless one, as "darkness :" and despondency, O undesponding, they pronounce to be the "blind darkness."

37. 'The child, entangled in this fivefold ignorance, is effused in his different births in a world abounding with misery.

38. 'He wanders about in the world of embodied existence, thinking that I am the seer, and the hearer, and the thinker,—the effect and the cause.

39. 'Through these causes<sup>1</sup>, O wise prince, the stream of "torpor" is set in motion ; be pleased to consider that in the absence of the cause there is the absence of the effect.

40. 'Let the wise man who has right views know these four things, O thou who desirest liberation,—the illuminated and the unilluminated, the manifested and the unmanifested.

41. 'The soul, having once learned to distinguish these four properly, having abandoned all (ideas of) straightness or quickness<sup>2</sup>, attains to the immortal sphere.

42. 'For this reason the Brâhmans in the world, discoursing on the supreme Brahman practise here a rigorous course of sacred study and let other Brâhmans live with them to follow it also.'

43. The prince, having heard this discourse from the seer, asked concerning the means and the final state.

<sup>1</sup> Cf. ver. 23.

<sup>2</sup> It rises above all relative ideas ? The text may be corrupt.

44. 'Wilt thou please to explain to me how, how far, and where this life of sacred study is to be led, and the limit of this course of life<sup>1</sup> ?'

45. Then Arâda, according to his doctrine, declared to him in another way that course of life clearly and succinctly.

46. 'The devotee, in the beginning, having left his house, and assumed the signs of the mendicant, goes on, following a rule of conduct which extends to the whole life.

47. 'Cultivating absolute content with any alms from any person, he carries out his lonely life, indifferent to all feelings, meditating on the holy books, and satisfied in himself.

48. 'Then having seen how fear arises from passion and the highest happiness from the absence of passion, he strives, by restraining all the senses, to attain to tranquillity of mind.

49. 'Then he reaches the first stage of contemplation, which is separated from desires, evil intentions and the like, and arises from discrimination and which involves reasoning<sup>2</sup>.

50. 'And having obtained this ecstatic contemplation, and reasoning on various objects, the childish mind is carried away by the possession of the new unknown ecstasy.

51. 'With a tranquillity of this kind, which disdains desire or dislike, he reaches the world of Brahman, deceived by the delight.

52. 'But the wise man, knowing that these reasonings bewilder the mind, reaches a (second) stage of contemplation separate from this, which has its own pleasure and ecstasy.

<sup>1</sup> Dharma.

<sup>2</sup> Cf. Yoga-sûtras I, 42.

53. 'And he who, carried away by this pleasure, sees no further distinction, obtains a dwelling full of light, even amongst the Âbhâsura deities.

54. 'But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure.

55. 'Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect.

56. 'But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the Subhakârûtsna deities.

57. 'But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain.

58. 'The fruit of this contemplation which is on an equality with the Vrîhatphala deities, those who investigate the great wisdom call the Vrîhatphala<sup>1</sup>.

59. 'But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to abolish all body.

60. 'Then, having abandoned this contemplation, being resolved to find a further distinction, he becomes as disgusted with form itself as he who knows the real is with pleasures.

61. 'First he makes use of all the apertures of his body; and next he exerts his will to experience a feeling of void space even in the solid parts<sup>2</sup>.

62. 'But another wise man, having contracted his soul which is by nature extended everywhere like

<sup>1</sup> The great fruit.

<sup>2</sup> An obscure verse; cf. Pâli Dict.

the ether,<sup>1</sup>—as he gazes ever further on, detects a yet higher distinction.

63. ‘Another one of those who are profoundly versed in the supreme Self, having abolished himself by himself, sees that nothing exists and is called a Nihilist<sup>2</sup>.

64. ‘Then like the Muñga-reed’s stalk<sup>3</sup> from its sheath or the bird from its cage, the soul, escaped from the body, is declared to be “liberated.”

65. ‘This is that supreme Brahman, constant, eternal, and without distinctive signs; which the wise who know reality declare to be liberation.

66. ‘Thus have I shown to thee the means and liberation; if thou hast understood and approved it, then act accordingly.

67. ‘Gaigishavya<sup>4</sup> and Ganaka, and the aged Parâsara, by following this path, were liberated, and so were others who sought liberation.’

68. The prince having not accepted his words but having pondered them, filled with the force of his former arguments, thus made answer:

69. ‘I have heard this thy doctrine, subtil and pre-eminently auspicious, but I hold that it cannot be final, because it does not teach us how to abandon this soul itself in the various bodies.

70. ‘For I consider that the embodied soul, though freed from the evolutes and the evolvents, is still subject to the condition of birth and has the condition of a seed<sup>5</sup>.

71. ‘Even though the pure soul is declared to be

<sup>1</sup> Cf. Bhâshâparikkheda, sloka 25.

<sup>2</sup> Âkimkanya.

<sup>3</sup> Cf. Kâsha Up. VI, 17.

<sup>4</sup> Mahâbh. IX, § 50; Tattvakaumudi, § 5.

<sup>5</sup> This is expanded in the Chinese, vv. 984, 985.

"liberated," yet as long as the soul remains there can be no absolute abandonment of it.

72. 'If we abandon successively all this triad, yet "distinction" is still perceived; as long as the soul itself continues, there this triad continues in a subtil form.

73. 'It is held (by some) that this is liberation, because the "imperfections" are so attenuated, and the thinking power is inactive, and the term of existence is so prolonged;

74. 'But as for this supposed abandonment of the principle of egoism,—as long as the soul continues, there is no real abandonment of egoism.

75. 'The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it.

76. 'There is no real separation of the qualities and their subject; for fire cannot be conceived, apart from its form and heat.

77. 'Before the body there will be nothing embodied, so before the qualities there will be no subject; how, if it was originally free, could the soul ever become bound<sup>1</sup>?

78. 'The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated.

79. 'Or if the soul is declared to be unknowing, then of what use to you is this imagined soul? Even without such a soul, the existence of the absence of knowledge is notorious as, for instance, in a log of wood or a wall.

<sup>1</sup> I read *kasmât* for *tasmât*.

80. 'And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything.'

81. Thus did he remain unsatisfied after he had heard the doctrine of Arâda; then having decided it to be incomplete, he turned away.

82. Seeking to know the true distinction, he went to the hermitage of Udraka<sup>1</sup>, but he gained no clear understanding from his treatment of the soul.

83. For the sage Udraka, having learned the inherent imperfections of the name and the thing named, took refuge in a theory beyond Nihilism, which maintained a name and a non-name.

84. And since even a name and a non-name were substrata, however subtil, he went even further still and found his restlessness set at rest in the idea that there is no named and no un-named;

85. And because the intellect rested there, not proceeding any further,—it became very subtil, and there was no such thing as un-named nor as named.

86. But because, even when it has reached this goal it yet returns again to the world, therefore the Bodhisattva, seeking something beyond, left Udraka.

87. Having quitted his hermitage, fully resolved in his purpose, and seeking final bliss, he next visited the hermitage, called a city, of the royal sage Gaya.

88. Then on the pure bank of the Nairânganâ the saint whose every effort was pure fixed his dwelling, bent as he was on a lonely habitation.

89. Five mendicants, desiring liberation, came

<sup>1</sup> Cf. Burnouf, Introd. p. 386 n. It is written Rudraka in XV, 89.

up to him when they beheld him there, just as the objects of the senses come up to a percipient who has gained wealth and health by his previous merit.

90. Being honoured by these disciples who were dwelling in that family, as they bowed reverently with their bodies bent low in humility, as the mind is honoured by the restless senses,

91. And thinking, ‘this may be the means of abolishing birth and death,’ he at once commenced a series of difficult austerities by fasting.

92. For six years, vainly trying to attain merit<sup>1</sup>, he practised self-mortification, performing many rules of abstinence, hard for a man to carry out.

93. At the hours for eating, he, longing to cross the world whose farther shore is so difficult to reach, broke his vow with single jujube fruits, sesame seeds, and rice.

94. But the emaciation which was produced in his body by that asceticism, became positive fatness through the splendour which invested him.

95. Though thin, yet with his glory and his beauty unimpaired, he caused gladness to other eyes, as the autumnal moon in the beginning of her bright fortnight gladdens the lotuses.

96. Having only skin and bone remaining, with his fat, flesh and blood entirely wasted, yet, though diminished, he still shone with undiminished grandeur like the ocean.

97. Then the seer, having his body evidently emaciated to no purpose in a cruel self-mortifica-

<sup>1</sup> This is the Tibetan reading [las-ni thob-bzhed lo drug-tu. ‘wishing to obtain (the fruits of good) works, during six years.’ H.W.]

tion,—dreading continued existence, thus reflected in his longing to become a Buddha:

98. 'This is not the way to passionlessness, nor to perfect knowledge, nor to liberation; that was certainly the true way which I found at the root of the *Gambu*<sup>1</sup> tree.'

99. 'But that cannot be attained by one who has lost his strength,'—so resuming his care for his body, he next pondered thus, how best to increase his bodily vigour:

100. 'Wearied with hunger, thirst, and fatigue, with his mind no longer self-possessed through fatigue, how should one who is not absolutely calm reach the end which is to be attained by his mind?

101. 'True calm is properly obtained by the constant satisfaction of the senses; the mind's self-possession is only obtained by the senses being perfectly satisfied.'

102. 'True meditation is produced in him whose mind is self-possessed and at rest,—to him whose thoughts are engaged in meditation the exercise of perfect contemplation begins at once.'

103. 'By contemplation are obtained those conditions<sup>2</sup> through which is eventually gained that supreme calm, undecaying, immortal state, which is so hard to be reached.'

104. Having thus resolved, 'this means is based upon eating food,' the wise seer of unbounded wisdom, having made up his mind to accept the continuance of life,

105. And having bathed, thin as he was, slowly

<sup>1</sup> The rose apple, see V, 8.

<sup>2</sup> Dharmâk.

came up the bank of the Nairāñganâ, supported as by a hand by the trees on the shore, which bent down the ends of their branches in adoration.

106. Now at that time Nandabalâ, the daughter of the leader of the herdsmen, impelled by the gods, with a sudden joy risen in her heart, had just come near,

107. Her arm gay with a white shell, and wearing a dark blue woollen cloth, like the river Yamunâ, with its dark blue water and its wreath of foam.

108. She, having her joy increased by her faith, with her lotus-like eyes opened wide, bowed down before him and persuaded him to take some milk.

109. By partaking that food having made her obtain the full reward of her birth, he himself became capable of gaining the highest knowledge, all his six senses being now satisfied,

110. The seer, having his body now fully robust, together with his glorious fame, one beauty and one majesty being equally spread in both, shone like the ocean and the moon<sup>1</sup>.

111. Thinking that he had returned to the world the five mendicants left him, as the five elements leave the wise soul when it is liberated.

112. Accompanied only by his own resolve, having fixed his mind on the attainment of perfect knowledge, he went to the root of an Asvattha tree<sup>2</sup>, where the surface of the ground was covered with young grass.

113. Then Kâla<sup>3</sup>, the best of serpents, whose

<sup>1</sup> Fame is often compared for its brightness to the moon.

<sup>2</sup> Ficus religiosa or pipul tree.

<sup>3</sup> He is the Nâga king, Gâtaka I, 72.

majesty was like the lord of elephants, having been awokened by the unparalleled sound of his feet, uttered this praise of the great sage, being sure that he was on the point of attaining perfect knowledge :

114. 'Inasmuch as the earth, pressed down by thy feet, O sage, resounds repeatedly, and inasmuch as thy splendour shines forth like the sun, thou shalt assuredly to-day enjoy the desired fruit.

115. 'Inasmuch as lines of birds fluttering in the sky offer thee reverential salutation, O lotus-eyed one, and inasmuch as gentle breezes blow in the sky, thou shalt certainly to-day become the Buddha.'

116. Being thus praised by the best of serpents, and having taken some pure grass from a grass-cutter, he, having made his resolution, sat down to obtain perfect knowledge at the foot of the great holy tree.

117. Then he sat down on his hams in a posture, immovably firm and with his limbs gathered into a mass like a sleeping serpent's hood, exclaiming, 'I will not rise from this position on the earth<sup>1</sup> until I have obtained my utmost aim.'

118. Then the dwellers in heaven burst into unequalled joy; the herds of beasts and the birds uttered no cry; the trees moved by the wind made no sound, when the holy one took his seat firm in his resolve.

<sup>1</sup> For 'âvat read yâvat.

## BOOK XIII.

1. When the great sage, sprung from a line of royal sages, sat down there with his soul fully resolved to obtain the highest knowledge, the whole world rejoiced; but Mâra, the enemy of the good law, was afraid.

2. He whom they call in the world Kâmadeva, the owner of the various weapons, the flower-arrowed, the lord of the course of desire,—it is he whom they also style Mâra the enemy of liberation.

3. His three sons, Confusion, Gaiety, and Pride, and his three daughters, Lust, Delight, and Thirst<sup>1</sup>, asked of him the reason of his despondency, and he thus made answer unto them :

4. ‘This sage, wearing the armour of resolution, and having drawn the arrow of wisdom with the barb of truth, sits yonder intending to conquer my realms,—hence is this despondency of my mind.

5. ‘If he succeeds in overcoming me and proclaims to the world the path of final bliss, all this my realm will to-day become empty, as did that of the disembodied lord when he violated the rules of his station<sup>2</sup>.

6. ‘While, therefore, he stands within my reach

<sup>1</sup> For these cf. also ver. 14, and XV, 13.

<sup>2</sup> This probably refers to the legend of Nimi-videha, see Vishnu Pur. IV, 5; it might be ‘the king of the Videhas.’ There may be also a secondary allusion to the legend of Anaṅga and Siva.

and while his spiritual eyesight is not yet attained,  
I will assail him to break his vow as the swollen  
might of a river assails a dam.'

7. Then having seized his flower-made bow and  
his five infatuating arrows, he drew near to the  
root of the Asvattha tree with his children he  
the great disturber of the minds of living beings.

8. Having fixed his left hand on the end of the  
barb and playing with the arrow, Mâra thus ad-  
dressed the calm seer as he sat on his seat, pre-  
paring to cross to the further side of the ocean of  
existence :

9. 'Up, up, O thou Kshatriya, afraid of death !  
follow thine own duty and abandon this law of  
liberation ! and having conquered the lower worlds  
by thy arrows, proceed to gain the higher worlds  
of Indra.

10. 'That is a glorious path to travel, which has  
been followed by former leaders of men ; this men-  
dicant life is ill-suited for one born in the noble  
family of a royal sage to follow.

11. 'But if thou wilt not rise, strong in thy pur-  
pose,—then be firm if thou wilt and quit not thy  
resolve,—this arrow is uplifted by me,—it is the  
very one which was shot against Sûryaka<sup>1</sup>, the  
enemy of the fish.

12. 'So too, I think, when somewhat probed by  
this weapon, even the son of Idâ<sup>2</sup>, the grandson of  
the moon, became mad ; and Sâmtanu<sup>3</sup> also lost

<sup>1</sup> The sun, alluding to his amour with Vadavâ. (The lake is  
called *vipannamînam* in *Ritusamhâra I*, 20.)

Purûras. (Professor Bühler suggests *sprishthah*.)

<sup>2</sup> Does this mean Vikitravîrya the grandson of Sâmtanu, see  
Vishnu Pur. IV, 20?

his self-control,—how much more then one of feebler powers now that the age has grown degenerate?

13. ‘Therefore quickly rise up and come to thyself,—for this arrow is ready, darting out its tongue, which I do not launch even against the *kakravâka* birds, tenderly attached as they are and well deserving the name of lovers.’

14. But when, even though thus addressed, the Sâkya saint unheeding did not change his posture, then Mâra discharged his arrow at him, setting in front of him his daughters and his sons<sup>1</sup>.

15. But even when that arrow was shot he gave no heed and swerved not from his firmness; and Mâra, beholding him thus, sank down, and slowly thus spoke, full of thought:

16. ‘He does not even notice that arrow by which the god Sambhu was pierced with love for the daughter of the mountain<sup>2</sup> and shaken in his vow; can he be destitute of all feeling? is not this that very arrow?’

17. ‘He is not worthy of my flower-shaft, nor my arrow “gladdener,” nor the sending of my daughter Rati (to tempt him); he deserves the alarms and rebukes and blows from all the gathered hosts of the demons.’

18. Then Mâra called to mind his own army, wishing to work the overthrow of the Sâkya saint; and his followers swarmed round, wearing different forms and carrying arrows, trees, darts, clubs, and swords in their hands;

19. Having the faces of boars, fishes, horses, asses,

<sup>1</sup> See ver. 3.

<sup>2</sup> Umâ.

and camels, of tigers, bears, lions, and elephants,—one-eyed, many-faced, three-headed,—with protuberant bellies and speckled bellies;

20. Blended with goats, with knees swollen like pots, armed with tusks and with claws, carrying headless trunks in their hands, and assuming many forms, with half-mutilated faces, and with monstrous mouths;

21. Copper-red, covered with red spots, bearing clubs in their hands, with yellow or smoke-coloured hair, with wreaths dangling down, with long pendulous ears like elephants, clothed in leather or wearing no clothes at all;

22. Having half their faces white or half their bodies green,—red and smoke-coloured, yellow and black,—with arms reaching out longer than a serpent, and with girdles jingling with rattling bells.

23. Some were as tall as palm-trees, carrying spears,—others were of the size of children with projecting teeth, others birds with the faces of rams others with men's bodies and cats' faces;

24. With dishevelled hair, or with topknots, or half-bald, with rope-garments or with head-dress all in confusion,—with triumphant faces or frowning faces,—wasting the strength or fascinating the mind.

25. Some as they went leaped about wildly, others danced upon one another, some sported about in the sky, others went along on the tops of the trees.

26. One danced, shaking a trident, another made a crash, dragging a club, another bounded for joy like a bull, another blazed out flames from every hair.

27. Such were the troops of demons who encircled the root of the Bodhi tree on every side, eager to

seize it and to destroy it, awaiting the command of their lord.

28. Beholding in the first half of the night that battle of Mâra and the bull of the Sâkya race, the heavens did not shine and the earth shook and the (ten) regions of space flashed flames and roared.

29. A wind of intense violence blew in all directions<sup>1</sup>, the stars did not shine, the moon gave no light, and a deeper darkness of night spread around, and all the oceans were agitated.

30. The mountain deities<sup>2</sup> and the Nâgas who honoured the Law, indignant at the attack on the saint, rolling their eyes in anger against Mâra, heaved deep sighs and opened their mouths wide.

31. But the god-sages, the Suddhâdhivâsas<sup>3</sup>, being as it were absorbed in the perfect accomplishment of the good Law, felt only a pity for Mâra in their minds and through their absolute passionlessness were unruffled by anger.

32. When they saw the foot of the Bodhi tree crowded with that host of Mâra, intent on doing harm,—the sky was filled with the cry raised by all the virtuous beings who desired the world's liberation.

33. But the great sage<sup>4</sup> having beheld that army of Mâra thus engaged in an attack on the knower of the Law<sup>5</sup>, remained untroubled and suffered no perturbation, like a lion seated in the midst of oxen.

<sup>1</sup> Visvak should be corrected vishvak.

<sup>2</sup> Mahâbhîratah. This might mean simply 'the rulers of the earth.'

<sup>3</sup> In Pâli Suddhâvâsâ. Cf. III, 26.

<sup>4</sup> Buddha himself, viewing all this ab extra.

<sup>5</sup> The Tibetan seems to read dharmavidheḥ for dharmavidâḥ, as it has chos-kyi cho-ga de-ni, '(injurer) of that law of dharma.'

34. Then Māra commanded his excited army of demons to terrify him; and forthwith that host resolved to break down his determination with their various powers.

35. Some with many tongues hanging out and shaking, with sharp-pointed savage teeth and eyes like the disk of the sun, with wide-yawning mouths and upright ears like spikes,—they stood round trying to frighten him.

36. Before these monsters standing there, so dreadful in form and disposition, the great sage remained unalarmed and untroubled, sporting with them as if they had been only rude children<sup>1</sup>.

37. Then one of them, with his eyes rolling wildly, lifted up a club against him; but his arm with the club was instantly paralysed, as was Indra's of old with its thunderbolt<sup>2</sup>.

38. Some, having lifted up stones and trees, found themselves unable to throw them against the sage; down they fell, with their trees and their stones, like the roots of the Vindhya shattered by the thunderbolt.

39. Others, leaping up into the sky, flung rocks, trees, and axes; these remained in the sky and did not fall down, like the many-coloured rays of the evening clouds.

40. Another hurled upon him a mass of blazing straw as big as a mountain-peak, which, as soon as it was thrown, while it hung poised in the sky, was shattered into a hundred fragments by the sage's power.

41. One, rising up like the sun in full splendour, rained down from the sky a great shower of live

<sup>1</sup> Prof. Bühler suggests svabālebhyaḥ, 'as with his own tossed hair.'

<sup>2</sup> Cf. Satap. Br. XII, 7, 3; Vishnu Pur. V, 30; Kum. Sambh. II, 20.

embers, as at the end of an aeon blazing Meru showers down the pulverised scoriae of the golden valleys.

42. But that shower of embers full of sparks, when scattered at the foot of the Bodhi tree, became a shower of red lotus-petals through the operation of the great saint's boundless charity.

43. But with all these various scorching assaults on his body and his mind, and all these missiles showered down upon him, the Sâkyâ saint did not in the least degree move from his posture, clasping firmly his resolution as a kinsman.

44. Then others spat out serpents from their mouths as from old decayed trunks of trees; but, as if held fast by a charm, near him they neither breathed nor discharged venom nor moved.

45. Others, having become great clouds, emitting lightning and uttering the fierce roar of thunderbolts, poured a shower of stones upon that tree,—but it turned to a pleasant shower of flowers.

46. Another set an arrow in his bow,—there it gleamed but it did not issue forth, like the anger which falls slack<sup>1</sup> in the soul of an ill-tempered impotent man.

47. But five arrows shot by another stood motionless and fell not, through the saint's ruling guidance,—like the five senses of him who is well experienced in the course of worldly objects and is afraid of embodied existence.

48. Another, full of anger, rushed towards the great saint, having seized a club with a desire to

<sup>1</sup> Dhûryamâno is a difficult word, connected with  $\sqrt{dhvri}$  or  $\checkmark dhûrv$ .

smite him ; but he fell powerless without finding an opportunity, like mankind in the presence of faults which cause failure<sup>1</sup>.

49. But a woman named Meghakālī, bearing a skull in her hand, in order to infatuate the mind of the sage, flitted about unsettled and stayed not in one spot, like the mind of the fickle student over the sacred texts.

50. Another, fixing a kindling eye, wished to burn him with the fire of his glance like a poisonous serpent ; but he saw the sage and lo ! he was not there, like the votary of pleasure when true happiness is pointed out to him<sup>2</sup>.

51. Another, lifting up a heavy rock, wearied himself to no purpose, having his efforts baffled,—like one who wishes to obtain by bodily fatigue that condition of supreme happiness which is only to be reached by meditation and knowledge.

52. Others, wearing the forms of hyenas and lions, uttered loudly fierce howls, which caused all beings round to quail with terror, as thinking that the heavens were smitten with a thunderbolt and were bursting.

53. Deer and elephants uttering cries of pain ran about or lay down,—in that night as if it were day screaming birds flew around disturbed in all directions.

54. But amidst all these various sounds which they made, although all living creatures were shaken, the saint trembled not nor quailed, like Garuḍa at the noise of crows.

<sup>1</sup> Cf. *randhropanipâtino - narthâk*, *Sakunt*. VI.

<sup>2</sup> He had not eyes to see the object which he looked for.

55. The less the saint feared the frightful hosts of that multitude, the more did Mâra, the enemy of the righteous, continue his attacks in grief and anger.

56. Then some being of invisible shape, but of pre-eminent glory, standing in the heavens,—beholding Mâra thus malevolent against the seer,—addressed him in a loud voice, unruffled by enmity:

57. 'Take not on thyself, O Mâra, this vain fatigue,—throw aside thy malevolence and retire to peace<sup>1</sup>; this sage cannot be shaken by thee any more than the mighty mountain Meru by the wind.'

58. 'Even fire might lose its hot nature, water its fluidity, earth its steadiness, but never will he abandon his resolution, who has acquired his merit by a long course of actions through unnumbered aeons.'

59. 'Such is that purpose of his, that heroic effort, that glorious strength, that compassion for all beings,—until he attains the highest wisdom, he will never rise from his seat, just as the sun does not rise, without dispelling the darkness.'

60. 'One who rubs the two pieces of wood obtains the fire, one who digs the earth finds at last the water, and to him in his perseverance there is nothing unattainable,—all things to him are reasonable and possible.'

61. 'Pitying the world lying distressed amidst diseases and passions, he, the great physician, ought not to be hindered, who undergoes all his labours for the sake of the remedy knowledge.'

62. 'He who toilsomely pursues the one good path, when all the world is carried away in devious

<sup>1</sup> Or 'go to thy home.'

tracks,—he the guide should not be disturbed, like a right informant when the caravan has lost its way.

63. 'He who is made a lamp of knowledge when all beings are lost in the great darkness.—it is not for a right-minded soul to try to quench him,—like a lamp kindled in the gloom of night.

64. 'He who, when he beholds the world drowned in the great flood of existence and unable to reach the further shore, strives to bring them safely across,—would any right-minded soul offer him wrong?

65. 'The tree of knowledge, whose roots go deep in firmness, and whose fibres are patience,—whose flowers are moral actions and whose branches are memory and thought,—and which gives out the law as its fruit,—surely when it is growing it should not be cut down.

66. 'Him whose one desire is to deliver mankind bound in soul by the fast snares of illusion,—thy wish to overthrow him is not worthy, wearied as he is for the sake of unloosing the bonds of the world.

67. 'To-day is the appointed period of all those actions which have been performed by him for the sake of knowledge,—he is now seated on this seat just as all the previous saints have sat.

68. 'This is the navel of the earth's surface, endued with all the highest glory; there is no other spot of the earth than this,—the home of contemplation, the realm of well-being.

69. 'Give not way, then, to grief but put on calm; let not thy greatness, O Māra, be mixed with pride; it is not well to be confident,—fortune

is unstable,—why dost thou accept a position on a tottering base?’

70. Having listened to his words, and having seen the unshaken firmness of the great saint, Mâra departed dispirited and broken in purpose<sup>1</sup> with those very arrows by which, O world, thou art smitten in thy heart.

71. With their triumph at an end, their labour all fruitless, and all their stones, straw, and trees thrown away, that host of his fled in all directions, like some hostile army when its camp has been destroyed by the enemy.

72. When the flower-armed god<sup>2</sup> thus fled away vanquished with his hostile forces and the passionless sage remained victorious, having conquered all the power of darkness, the heavens shone out with the moon like a maiden with a smile, and a sweet-smelling shower of flowers fell down wet with dew.

73. <sup>3</sup> When the wicked one thus fled vanquished, the different regions of the sky grew clear, the moon shone forth, showers of flowers fell down from the sky upon the earth, and the night gleamed out like a spotless maiden.

<sup>1</sup> I read hatodyamo.

<sup>2</sup> Mâra as identified with Kâmadeva, cf. ver. 2

<sup>3</sup> Should we read tathâ hi for tathâpi?

<sup>4</sup> Here the original work of Asvaghosha ends according to the gloss at the close of the Cambridge MS. C; the four remaining books were added, to supply an old lacuna, by Amritânanda, a modern Nepalese author. The Chinese and Tibetan translations seem to agree with the Sanskrit for part of the fourteenth book, but they soon diverge widely from it. The four books are included in the translation as a literary curiosity.

## BOOK XIV.

1. Then, having conquered the hosts of Mâra by his firmness and calmness, he the great master of meditation set himself to meditate, longing to know the supreme end.

2. And having attained the highest mastery in all kinds of meditation, he remembered in the first watch the continuous series of all his former births.

3. 'In such a place I was so and so by name, and from thence I passed and came hither,' thus he remembered his thousands of births, experiencing each as it were over again.

4. And having remembered each birth and each death in all those various transmigrations, the compassionate one then felt compassion for all living beings.

5. Having wilfully rejected the good guides in this life and done all kinds of actions in various lives, this world of living beings rolls on helplessly, like a wheel.

6. As he thus remembered, to him in his strong self-control came the conviction, All existence is unsubstantial, like the fruit of a plantain.'

7. When the second watch came, he, possessed of unequalled energy, received a pre-eminent divine sight, ~~he~~ the highest of all sight-gifted beings.

8. Then by that divine perfectly pure sight he beheld the whole world as in a spotless mirror.

9. As he saw the various transmigrations and rebirths of the various beings with their several lower or higher merits from their actions, compassion grew up more within him.

10. 'These living beings, under the influence of evil actions, pass into wretched worlds,—these others, under the influence of good actions, go forward in heaven.

11. 'The one, being born in a dreadful hell full of terrors, are miserably tortured, alas! by many kinds of suffering;

12. 'Some are made to drink molten iron of the colour of fire, others are lifted aloft screaming on a red-hot iron pillar;

13. 'Others are baked like flour, thrown with their heads downwards into iron jars; others are miserably burned in heaps of heated charcoal;

14. 'Some are devoured by fierce dreadful dogs with iron teeth, others by gloating crows with iron beaks and all made as it were of iron;

15. 'Some, wearied of being burned, long for cold shade; these enter like bound captives into a dark blue wood with swords for leaves.

16. 'Others having many arms are split like timber with axes, but even in that agony they do not die, being supported in their vital powers by their previous actions.

17. 'Whatever deed was done only to hinder pain with the hope that it might bring pleasure, its result is now experienced by these helpless victims as simple pain.

18. 'These who did something evil for the sake

of pleasure and are now grievously pained,—does that old taste produce even an atom of pleasure to them now?

19. 'The wicked deed which was done by the wicked-hearted in glee,—its consequences are reaped by them in the fulness of time with cries.

20. 'If only evil doers could see the fruits of their actions, they would vomit hot blood as if they were smitten in a vital part.

21. 'And worse still than all these bodily tortures in hell seems to me the association of an intelligent man with the base.

22. 'Others also, through various actions arising from the spasmodic violence of their minds, are born miserable in the wombs of various beasts.

23. 'There the poor wretches are killed even in the sight of their kindred, for the sake of their flesh, their skin, their hair, or their teeth, or through hatred or for mere pleasure.

24. 'Even though powerless and helpless, oppressed by hunger, thirst, and fatigue, they are driven along as oxen and horses, their bodies wounded with goads.

25. 'They are driven along, when born as elephants, by weaker creatures than themselves for all their strength,—their heads tormented by the hook and their bodies kicked by foot and heel.

26. 'And with all these other miseries there is an especial misery arising from mutual enmity and from subjection to a master.

27. 'Air-dwellers are oppressed by air-dwellers, the denizens of water by the denizens of water, those that dwell on dry land are made to suffer by the dwellers on dry land in mutual hostility.

28. 'And others there are who, when born again, with their minds filled with envy, reap the miserable fruit of their actions in a world of the Pitris destitute of all light;

29. 'Having mouths as small as the eye of a needle and bellies as big as a mountain, these miserable wretches are tortured with the pains of hunger and thirst.

30. 'If a man only knew that such was the consequence of selfishness, he would always give to others even pieces of his own body like Sibi.

31. 'Rushing up filled with hope but held back by their former deeds, they try in vain to eat anything large, however impure.

32. 'Others, having found a hell in an impure lake called the womb, are born amongst men and there suffer anguish.

33. 'Others, ascetics, who have performed meritorious actions go to heaven; others, having attained widely extended empire, wander about on the earth<sup>1</sup>;

34. 'Others as Nâgas in the subterranean regions become the guardians of treasures,—they wander in the ocean of existence, receiving the fruits of their deeds.'

35. Having pondered all this, in the last watch he thus reflected, 'Alas for this whole world of living beings doomed to misery, all alike wandering astray!

36. 'They know not that all this universe, destitute of any real refuge, is born and decays through that existence which is the site of the skandhas and pain;

<sup>1</sup> Heaven and earthly empire are alike transient.

37. 'It dies and passes into a new state and then is born anew.' Then he reflected, 'What is that which is the necessary condition for old age and death?'

38. He saw that when there is birth, there is old age and death, then he pondered, 'What is that which is the necessary condition for a new birth?'

40. He perceived that where there has been the attachment to existence<sup>1</sup> there arises a (previous) existence; then he pondered, 'What is that which is the necessary condition for the attachment to existence?'

41. Having ascertained this to be desire, he again meditated, and he next pondered, 'What is that which is the necessary condition for desire?'

42. He saw that desire arises where there is sensation, and he next pondered, 'What is that which is the necessary condition for sensation?'

43. He saw that sensation arises where there is contact<sup>2</sup>, and he next pondered, 'What is that which is the necessary condition for contact?'

44. He saw that contact arises through the six organs of sense; he then pondered, 'Where do the six organs of sense arise?'

45. He reflected that these arise in the organism<sup>3</sup>, he then pondered, 'Where does the organism arise?'

<sup>1</sup> A verse (39) is omitted here containing the third step bhava (cf. Chinese translation, 1150, 1151), 'He perceived that when there has been a (previous) existence [involving previous actions] there is a new birth; then he pondered, "What is that which is the necessary condition for a previous existence arising?"' (Cf. Burnouf, Introd. pp. 485-5c6; Childers in Colebrooke's Essays, vol. i, 1873.)

<sup>2</sup> Upādānam.      <sup>3</sup> Sc. between the senses and their objects.

<sup>4</sup> Nāmarūpa, sc. 'name and form,' i.e. the individual consisting of mind and body, as the embryo in the womb.

46. He saw that the organism arises where there is incipient consciousness; he then pondered, 'Where does incipient consciousness arise?'

47. He reflected that incipient consciousness arises where there are the latent impressions left by former actions; and he next pondered, 'Where do the latent impressions arise?'

48. He reflected exhaustively that they arise in ignorance; thus did the great seer, the Bodhisattva, the lord of saints,

49. After reflecting, pondering, and meditating, finally determine, 'The latent impressions start into activity after they are once developed from ignorance.'

50. 'Produced from the activity of the latent impressions incipient consciousness starts into action; (the activity) of the organism starts into action on having an experience<sup>1</sup> of incipient consciousness;

51. 'The six organs of sense become active when produced in the organism; sensation is produced from the contact of the six organs (with their objects);

52. 'Desire starts into activity when produced from sensation; the attachment to existence springs from desire; from this attachment arises a (continued) existence;

53. 'Birth is produced where there has been a (continued) existence; and from birth arise old age, disease, and the rest; and scorched by the flame of old age and disease the world is devoured by death;

54. 'When it is thus scorched by the fire of

<sup>1</sup> *Samparikshya* is a doubtful reading; I supply *vrittih* with *nāmarūpasya*.

death's anguish great pain arises; such verily is the origin of this great trunk of pain.'

55. Thus having ascertained it all, the great Being was perfectly illuminated; and having again meditated and pondered, he thus reflected,

56. 'When old age and disease are stopped, death also is stopped; and when birth is stopped, old age and disease are stopped;

57. 'When the action of existence is stopped, birth also is stopped; when the attachment to existence is stopped, the action of existence is stopped;

58. 'So too when desire is stopped, the attachment to existence is stopped; and with the stopping of sensation desire is no longer produced;

59. 'And when the contact of the six organs is stopped, sensation is no longer produced; and with the stopping of the six organs their contact (with their objects) is stopped;

60. 'And with the stopping of the organism the six organs are stopped; and with the stopping of incipient consciousness the organism is stopped;

61. 'And with the stopping of the latent impressions incipient consciousness is stopped; and with the stopping of ignorance the latent impressions have no longer any power.

62. 'Thus ignorance is declared to be the root of this great trunk of pain by all the wise; therefore it is to be stopped by those who seek liberation.

63. 'Therefore by the stopping of ignorance all the pains also of all existing beings are at once stopped and cease to act.'

64. The all-knowing Bodhisattva, the illuminated one, having thus determined, after again pondering and meditating thus came to his conclusion:

65. 'This is pain, this also is the origin of pain in the world of living beings; this also is the stopping of pain; this is that course which leads to its stopping.' So having determined he knew all as it really was.

66. Thus he, the holy one, sitting there on his seat of grass at the root of the tree, pondering by his own efforts attained at last perfect knowledge.

67. Then bursting the shell of ignorance, having gained all the various kinds of perfect intuition, he attained all the partial knowledge of alternatives which is included in perfect knowledge<sup>1</sup>.

68. He became the perfectly wise, the Bhagavat, the Arhat, the king of the Law, the Tathâgata, He who has attained the knowledge of all forms, the Lord of all science.

69. Having beheld all this, the spirits standing in heaven spoke one to another, 'Strew flowers on this All-wise Monarch of Saints.'

70. While other immortals exclaimed, who knew the course of action of the greatest among the former saints, 'Do not now strew flowers—no reason for it has been shown.'

71. Then the Buddha, mounted on a throne, up in the air to the height of seven palm-trees, addressed all those Nirmitâ Bodhisattvâh<sup>2</sup>, illuminating their minds.

72. 'Ho! ho! listen ye to the words of me who have now attained perfect knowledge; everything is achieved by meritorious works, therefore as long as existence lasts<sup>3</sup> acquire merit.

<sup>1</sup> Doubtful. I suppose it means that he knew all hypothetical as well as categorical propositions.

<sup>2</sup> These Nirmitâ Bodhisattvâh seem to be the nim-mânarati devâ of the southern Buddhists with their nimmitâ kâmâ or self-created pleasures.

<sup>3</sup> Âbhavam.

73. 'Since I ever acted as liberal, pure-hearted, patient, skilful, devoted to meditation and wisdom,—by these meritorious works I became a Bodhisattva.

74. 'After accomplishing in due order the entire round of the preliminaries of perfect wisdom,—I have now attained that highest wisdom and I am become the All-wise Arhat and *Gina*.

75. 'My aspiration is thus fulfilled; this birth of mine has borne its fruit; the blessed and immortal knowledge which was attained by former Buddhas, is now mine.

76. 'As they through the good Law achieved the welfare of all beings, so also have I; all my sins are abolished, I am the destroyer of all pains.

77. 'Possessing a soul now of perfect purity, I urge all living beings to seek the abolition of worldly existence through the lamps of the Law.' Having worshipped him as he thus addressed them, those sons of the *Ginas* disappeared.

78. The gods then with exultation paid him worship and adoration with divine flowers; and all the world, when the great saint had become all-wise, was full of brightness.

79. Then the holy one descended and stood on his throne under the tree; there he passed seven days filled with the thought, 'I have here attained perfect wisdom.'

80. When the Bodhisattva had thus attained perfect knowledge, all beings became full of great happiness; and all the different universes were illumined by a great light.

81. The happy earth shook in six different ways like an overjoyed woman, and the Bodhisattvas, each

dwelling in his own special abode, assembled and praised him.

82. 'There has arisen the greatest of all beings, the Omniscient All-wise Arhat—a lotus, unsoiled by the dust of passion, sprung up from the lake of knowledge ;

83. 'A cloud bearing the water of patience, pouring forth the ambrosia of the good Law, fostering all the seeds of merit, and causing all the shoots of healing to grow ;

84. 'A thunderbolt with a hundred edges, the vanquisher of Mâra, armed only with the weapon of patience ; a gem fulfilling all desires, a tree of paradise, a jar of true good fortune<sup>1</sup>, a cow that yields all that heart can wish ;

85. 'A sun that destroys the darkness of delusion, a moon that takes away the scorching heat of the inherent sins of existence.—glory to thee, glory to thee, glory to thee, O Tathâgata ;

86. 'Glory to thee, O Lord of the whole world, glory to thee, who hast gone through the ten (Balas<sup>2</sup>) : glory to thee, O true hero amongst men, O Lord of righteousness, glory to thee !'

87. Thus having praised, honoured, and adored him, they each returned to their several homes, after making repeated reverential circumambulations, and recounting his eulogy.

88. Then the beings of the Kâmâvakara worlds and the brilliant inhabitants of the Pure Abodes, the

<sup>1</sup> The bhadrakumbha was the golden jar filled with consecrated water, used especially at the inauguration of a king.

<sup>2</sup> The ten balas are ten kinds of spiritual knowledge peculiar to a Buddha ; but 'the ten' may be the ten dharmas, see Childers.

Brahmakâyika gods, and those sons of Mâra who favoured the side of truth<sup>1</sup>.

89. The Paranirmitavasavarti beings, and the Nirmânaratayâh; the Tushita beings, the Yâmas, the Trayastrimsad Devas, and the other rulers of worlds,

90. The deities who roam in the sky, those who roam on the earth or in forests, accompanying each their own king, came to the pavilion of the Bodhi tree,

91. And having worshipped the *Gina* with forms of homage suitable to their respective positions, and having praised him with hymns adapted to their respective degrees of knowledge, they returned to their own homes.

<sup>1</sup> These terms are all explained in Childers' Dict. *sattaloko*. For the better-inclined sons of Mâra, cf. the dialogue between those of the right side and the left side before Mâra in the Lalitav. XXI, cf. also XXIII.

## BOOK XV.

1. Daily praised by all the various heavenly beings, the perfectly Wise One<sup>1</sup> thus passed that period of seven days which is designated 'the aliment of joy'<sup>2</sup>.

2. He then passed the second week, while he was bathed with jars full of water by the heavenly beings, the Bodhisattvas and the rest.

3. Then having bathed in the four oceans and being seated on his throne, he passed the third week restraining his eyes from seeing.

4. In the fourth week, assuming many forms, he stood triumphant on his throne, having delivered a being who was ready to be converted.

5. A god named Samantakusuma, bearing an offering of flowers, thus addressed with folded hands the great Buddha who was seated there :

6. 'What is the name, O holy one, of this meditation, engaged in which thou hast thus passed four whole weeks with joy, deeply pondering ?

7. 'This is designated, O divine being, "the array<sup>3</sup> of the aliment of great joy," like an inaugurated king, who has overcome his enemies and enjoys prosperity.'

8. Having said this, the saint possessing the ten

<sup>1</sup> Sambuddha.

<sup>2</sup> Prityâhâra; this book corresponds closely with Lalitav.  
XXIV.

<sup>3</sup> Vyûha.

pre-eminent powers, full of joy, continued, 'The former perfect Buddhas also did not leave the Bodhi tree.

9. 'Here the Klesas and the Mâras together with ignorance and the Åsravas have been conquered by me; and perfect wisdom has been attained able to deliver the world.'

10. 'I too, resolved to follow the teaching of the former Buddhas, remained four whole weeks in the fulfilment of my inauguration<sup>1</sup>.'

11. Then Mâra, utterly despondent in soul, thus addressed the Tathâgat—'O holy one, be pleased to enter Nirvâna, thy desires are accomplished.'

12. 'I will first establish perfect wisdom worlds as numerous as the sand, and then I will enter Nirvâna,' thus did the Buddha reply, and with a shriek Mâra went to his home.

13. Then the three daughters of Mâra, Lust, Thirst, and Delight<sup>2</sup>, beholding their father with defeated face, approached the Tathâgata.

14. Lust, with a face like the moon and versed in all the arts of enchantment, tried to infatuate him by her descriptions of the pleasures of a householder's life.

15. 'Think, "If I abandon an emperor's happiness, with what paltry happiness shall I have to content myself? When success is lost, what shall I have to enjoy?"—and come and take refuge with us.'

16. 'Else, in bitter repentance, thou wilt remember me hereafter, when thou art fallen.'—But he listened

<sup>1</sup> Query abhishekâdikâryata?

<sup>2</sup> Cf. XIII, 3 and 14. Cf. also Lalitav. XXIV (arati?).

not to her words, closing his eyes in deep meditation like one who is sleepy.

17. Then Thirst, shameless like one distressed with thirst, thus addressed him who was free from all thirst : ‘ Fie, fie, thou hast abandoned thy family duties, thou hast fallen from all social obligations ;

18. ‘ Without power no asceticism, sacrifice, or vow can be accomplished,—those great *Rishis* Brahman and the rest, because they were endowed with power, enjoy their present triumph.

19. ‘ Know me to be the power called Thirst<sup>1</sup>, and worship thirst accordingly; else I will clasp thee with all my might and fling away thy life.’

20. Motionless as one almost dead, he continued in meditation, remembering the former Buddhas; then Delight next tried to win him who was indeed hard to be won by evil deeds.

21. ‘ O holy one, I am Delight by name, fostering all practicable delights,—therefore making me the female mendicant’s tutelary power, bring delight within thy reach.’

22. But whether flattered or threatened, whether she uttered curses or blessings, he remained absorbed in meditation, perfectly tranquil like one who has entered Nirvâna.

23. Then the three, with despondent faces, having retired together on one side, consulted with one another and came forward wearing the appearance of youthful beauty.

24. Folding their hands in reverence they thus addressed the Tathâgata, ‘ O holy one, receive us as religious mendicants, we are come to thy one refuge.

<sup>1</sup> Sc. Desire.

25. 'Having heard the fame of thy achievements, we, the daughters of Namuci, have come from the golden city, abandoning the life of a household.'

26. 'We are desirous of repressing the teaching of our five hundred brothers,—we would be freed from a master, as thou thyself art freed from all passions.'

27. Having his mind continually guided by the conduct which leads to Nirvana, and setting himself to remember the (former) Buddhas, he kept his eyes closed, absorbed in meditation.

28. Then again, having resolved on their new plan in concert, these enchantresses, assuming an older aspect, approached once more to delude him.

29. 'We have come here after wandering under the dismal avatara of slaves',—thou art the avatara of Buddha,—do thou establish us, mature, in the true Bauddha doctrine.

30. 'We are women of older age, much to be pitied, bewildered by the fear of death,—we are therefore worthy to be established in that doctrine of Nirvana which puts an end to all future births.'

31. These words of the enchantresses were heard by him, yet he felt no anger; but they all became the victims of old age, through the manifestation of his divine power.

32. Having beheld him plunged in meditation, immovable like the mountain Meru,—they turned away their faces and they could not retain their beauty.

33. Bending their feet, with decrepit limbs, they

<sup>1</sup> I read dâsa- for dâsa-; could there be a reference to the ten avatâras?

thus addressed their father: 'O father, do thou, the lord of the world of Desire, restore us to our own forms.'

34. His daughters were dear, but he had no power to alter the effect of the will of Buddha; then their father said to them, 'Go to the refuge which he gives.'

35. Then they in various guises, bent humbly at his feet, implored the perfect Buddha, 'Pardon our transgression, whose minds were intoxicated with youth.'

36. The teacher, that mine of Forgiveness, in silence restored them by his will; and having repeatedly worshipped and praised him they went joyfully to their home.

37. Then again Mâra, the lord of the world of Desire, lost to shame, taking the form of the head of a family, thus addressed him from the sky:

38. 'I worshipped thee long ago, foretelling that thou wouldest become a Buddha; and by my blessings thou hast to-day become Buddha Tathâgata.

39. 'As thou didst come from thine own kingdom, so now having returned as Tathâgata, with a name corresponding to the reality be a king Tathâgata.

40. 'Having gone to that royal station, do thou meditate on the three jewels, and cherish thy father and mother, and delight Yasodharâ,—

41. 'Possessed of a thousand sons, and able to deliver the world, be successively the supreme lord of every world from the Yâma heaven onwards<sup>1</sup>.

42. 'Having become also the supreme lord of all

<sup>1</sup> Mâra rules the four heavens from the Yâma to the Paranirmitavasavartin, Mahâbrahman the twenty Brahmalokas above them.

Bodhisattvas, thou shalt attain Nirvâna ; O wise seer, repair to the hermitage of Kapila in order to beget those sons.

43. 'As thou art the king of the Law, so shall thy sons also be all Tathâgatas, and all the activity and cessation of existence shall depend upon thee, O Gina.'

44. To him thus speaking the All-wise replied, 'Hear, O shameless one ; thou art Mâra, not the head of a clan, the upholder of the race of the Sâkyas.

45. 'A host like thee, though they came in myriads, could not harm me.—I will go to my kingdom gradually, I will bring the world to perfect happiness.

46. 'Thou art utterly vanquished, O Namukî, go back to thy own home ; I will go hence to turn the wheel of the Law in Vârânasti.'

47. He, on hearing this command, saying with a deep sigh, 'Alas ! I am crushed,' left him and went despondent and companionless through the sky to his home.

48. Then he, the conqueror of Mâra, rising from that throne, set forth to journey alone to the holy Vârânasi.

49. The heavens became covered with clouds when they saw the chief of saints, and the king of the Nâgas Mukilinda made a petition in reverential faith :

50. 'O holy one, thou art all-wise, there will be stormy weather for seven days,—wind, rain, and darkness,—dwell for the time in my abode.'

51. Though himself possessed of all supernatural power, the holy one thought of the world still involved in embodied existence, and sitting on that jewel-seat he remained absorbed in contemplation.

52. That king of the Nâgas there protected the Buddha, who is himself the source of all protection, from the rain, wind, and darkness, covering his body with his own hood.

53. When the seven days were past and the Nâga had paid his homage and was gone, the Gina proceeded to the bank of a river, near a forest of goat-herds<sup>1</sup>.

54. As the Sugata stayed there during the night, a deity, who bore the name of the Indian fig-tree, came up to him, illumining the spot where he was, and thus addressed him with folded hands:

55. (The fig-tree was planted by me when I was born as a man, bearing the name of Buddha; and it has been fostered like the Bodhi tree in the hope of delivering myself from evil.)

56. 'By the merit of that action I myself have been born in heaven; in kindness to me, O my lord, do thou dwell seven days in triumph here.'

57. 'So be it,' said the chief of all saints, the true Kalpa tree to grant the wishes of the faithful votary, and he stayed under the fig-tree, absorbed in contemplation, spreading lustre around like a full moon.

58. There he dwelt seven days; and then in a forest of Datura trees, sitting at the foot of a palm, he remained absorbed in contemplation.

59. Spending thus in different spots his weeks of meditation, day and night, the great saint, pondering and fasting, went on in his way, longing to accomplish the world's salvation.

60. Then two wealthy merchants from the land

<sup>1</sup> Agapálaka is in Páli *Costus speciosus*; but it may here be a proper name.

of Uttara Utkala<sup>1</sup>, named Trapusha and Bhallika, journeying with five hundred waggons,

61. Being freed from a sin which involved a birth as pretas<sup>2</sup>, both joyfully worshipped Buddha with an offering of the three sweet substances<sup>3</sup> and milk; and they obtained thereby auspicious blessings.

62. They obtained pieces of his nails and hairs for a *Kaitya* and they also received a prophecy of their future birth, and having received the additional promise, 'Ye shall also obtain a stone<sup>4</sup>', they then proceeded on their way elsewhere.

63. Then Buddha accepted alms in his bowl, offered by the goddess who dwelt in the Datura grove, and he blessed her with benedictions.

64. The *Gina* then blessed the four bowls as one, which were offered by the four Mahârâgas<sup>5</sup>, and ate with pleasure the offering of milk.

65. Then one day the *Gina* ate there an Haritaki fruit<sup>6</sup> which was offered to him by *Sakra*, and having planted the seed he caused it to grow to a tree.

66. The king of the Devas carried the news thereof joyfully to the Deva-heavens; and gods, men, and demons watered it with reverential circumambulations.

67. On hearing the news of the Haritaki seed, and remembering the whole history from first to last, a daughter of the gods named Bhadrikâ, who had been a cow in her former birth<sup>7</sup>, came from heaven.

<sup>1</sup> Northern Orissa.

<sup>2</sup> Pretadosha? or the evil inflicted by a preta?

<sup>3</sup> Sc. sugar, honey, and ghee.

<sup>4</sup> With the mark of Buddha's feet on it?

<sup>5</sup> The rulers of the lowest devaloka.

<sup>6</sup> Terminalia chebula. <sup>7</sup> Cf. Mâhabh. V, 7553.

68. She, the daughter of the gods, smiling with her companions, thus addressed the *Gina*, bringing him a garment of rags, dependent from a bough :

69. 'I beg to bring to thy notice—what? O Buddha!—accept this garment of rags, by whose influence I am now a daughter of heaven named Bhadrikâ.'

70. 'By the further development of this merit thou shalt become a Bodhisattva'—uttering this blessing the Teacher accepted the rags.

71. Beholding the tattered rags, the gods, crowding in the sky, filled with wonder, and uttering cries of hî hî, flung down upon him garments of heavenly silk.

72. 'These are not fit for a religious mendicant,'—so saying; he did not accept even one of them,—only thinking in his calm apathy, 'these are fit for imperial pomp and a householder's luxury.'

73. He desired a stone slab and some water in order to wash the dirt away,—Sakra at that moment dug out a great river full of water;

74. And four stones are brought to him, by the four Mahârâgas,—on one he himself sat, on another he performed the washing;

75. On another he performed the drying; and another he flung up into the sky; the stone as it flew up reached the blazing city<sup>1</sup> and astonished all the worlds.

76. After paying their worship in many way. Trapusha and Bhallika duly raised an excellent Kaitya and they called it Silâgarbha.

77. The ascetics of that neighbourhood paid their

<sup>1</sup> The sun? or the sphere of fire?

homage to the 'Three Stones' when they were made into a *Kaitya*, and the noble stream flowed widely known as the 'Holy River.'

78. Those who bathe and offer their worship in the holy river and reverence the *Kaitya* of the three stones, become great-souled Bodhisattvas and obtain Nirvâna.

79. Then seated under a palm-tree the holy one pondered: 'The profound wisdom so hard to be understood is now known by me.'

80. 'These sin-defiled worlds understand not this most excellent (Law), and the unenlightened shamelessly censure both me and my wisdom.'

81. 'Shall I proclaim the Law? It is only produced by knowledge; having attained it thus in my lonely pondering, do I feel strong enough to deliver the world?'

82. Having remembered all that he had heard before, he again pondered; and resolving, 'I will explain it for the sake of delivering the world,'

83. Buddha, the chief of saints, absorbed in contemplation, shone forth, arousing<sup>1</sup> the world, having emitted in the darkness of the night a light from the tuft of hair between his eyebrows.

84. When it became dawn, Brahman and the other gods, and the various rulers of the different worlds, besought Sugata to turn the wheel of the Law.

85. When the *Gina* by his silence uttered an assenting 'so be it,' they returned to their own abodes; and the lion of the Sâkyas also shone there, still remaining lost in contemplation.

86. Then the four divinities (of the Bodhi tree),

<sup>1</sup> Cf. *sloka* 118.

Dharmaruci and the rest, addressed him, 'Where, O teacher of the world, will the holy one turn the wheel of the Law ?'

87. 'In Vârânavasi, in the Deer Park will I turn the wheel of the Law; seated in the fourth posture<sup>1</sup>, O deities, I will deliver the world.'

88. There the holy one, the bull of the Sâkya race, pondered, 'For whom shall I first turn the wheel of the Law ?'

89. The glorious one reflected that <sup>2</sup>Rudraka and Arâda were dead<sup>3</sup>, and then he remembered those others, the five men united in a worthy society<sup>4</sup>, who dwelt at Kâsi.

90. Then Buddha set out to go joyfully to Kâsi, manifesting as he went the manifold supernatural course of life of Magadha.

91. Having made a mendicant (whom he met) happy in the path of those who are illustrious through the Law, the glorious one went on, illuminating the country which lies to the north of Gayâ.

92. (Having stayed) in the dwelling of the prince of the Nâgas, named Sudarsana, on the occurrence of night, he ate a morning meal consisting of the five kinds of ambrosia, and departed, gladdening him with his blessing.

93. Near Vanârâ<sup>5</sup> he went under the shadow

<sup>1</sup> Sc. the padmâsana (Yoga-sûtras II, 46), described as that in which the left foot is bent between the right leg and thigh, and the right foot is bent between the left foot and thigh.

<sup>2</sup> It is written thus here, cf. XII, 86.

<sup>3</sup> Nirvâtau.

<sup>4</sup> Bhadravargîyâh, also called Pâmavargîyâh, cf. XII, 89.

<sup>5</sup> Query Varanâ, one of the rivers from which Benares is said to derive its name,—or is it a village near Vârânavasi, the Anâla of the Lalitav. p. 528?

of a tree and there he established a poor Brâhman named Nandin in sacred knowledge.

94. In Vanârâ in a householder's dwelling he was lodged for the night; in the morning he partook of some milk and departed, having given his blessing.

95. In the village called Vumdadvîra he lodged in the abode of a Yaksha named Vumda<sup>1</sup>, and in the morning after taking some milk and giving his blessing he departed.

96. Next was the garden named Rohitavastuka, and there the Nâga-king Kamandalu with his courtiers also worshipped him.

97. Having delivered various beings in every place, the compassionate saint journeyed on to Gandhapûra and was worshipped there by the Yaksha Gandha.

98. When he arrived at the city Sârathi, the citizens volunteered to be charioteers in his service; thence he came to the Ganges, and he bade the ferryman cross.

99. 'Good man, convey me across the Ganges, may the seven blessings be thine.' 'I carry no one across unless he pays the fee.'

100. 'I have nothing, what shall I give?' So saying he went through the sky like the king of birds; and from that time Bimbisâra abolished the ferry-fee for all ascetics.

101. Then having entered Vârânasi, the Gina, illumining the city with his light, filled the minds of all the inhabitants of Kâst with excessive interest.

<sup>1</sup> This may be *Kumda*.

102. In the Sañkhamedhiya garden, the king of righteousness, absorbed in meditation, passed the night, gladdening like the moon all those who were astonished at his appearance.

103. The next day at the end of the second watch<sup>1</sup>, having gone his begging round collecting alms, he, the unequalled one, like Hari, proceeded to the Deer Park.

104. The five disciples united in a worthy society<sup>2</sup>, when they beheld him, said to one another, This is Gautama who has come hither, the ascetic who has abandoned his self-control.

105. 'He wanders about now, greedy<sup>3</sup>, of impure soul, unstable and with his senses under no firm control, devoted to inquiries regarding the frying-pan.'

106. 'We will not ask after his health, nor rise to meet him, nor address him, nor offer him a welcome, nor a seat, nor bid him enter into our dwelling.'

107. Having understood their agreement, with a smiling countenance, spreading light all around, Buddha advanced gradually nearer, holding his staff and his begging-pot.

108. Forgetful of their agreement, the five friends, under his constraining majesty, rose up like birds in their cages when scorched by fire.

109. Having taken his begging-bowl and staff, they gave him an arghya, and water for washing his feet and rinsing his mouth, and bowing

<sup>1</sup> Does this yāmadvaye mean at noon, counting the ahorātra from sunrise to sunrise?

<sup>2</sup> Cf. supra, 89.

<sup>3</sup> Or perhaps 'irregular.'

reverentially they said to him, 'Honoured Sir. health to thee.'

110. 'Health in every respect is ours,—that wisdom has been attained which is so hard to be won,'—so saying, the holy one thus spoke to the five worthy associates :

111. 'But address me not as "worthy Sir,"—know that I am a *Gina*,—I have come to give the first wheel of the Law to you. Receive initiation from me,—ye shall obtain the place of Nirvâna.'

112. Then the five, pure in heart, begged leave to undertake his vow of a religious life ; and the Buddha, touching their heads, received them into the mendicant order.

113. Then at the mendicants' respectful request the chief of saints bathed in the tank, and after eating ambrosia he reflected on the field of the Law<sup>1</sup>.

114. Remembering that the Deer Park and the field of the *Gina* were there, he went joyfully with them and pointed out the sacred seats.

115. Having worshipped three seats, he desired to visit the fourth, and when the worthy disciples asked about it, the teacher thus addressed them :

116. 'These are the four seats of the Buddhas of the (present) Bhadra Age,—three Buddhas have passed therein, and I here am the fourth possessor of the ten powers.'

117. Having thus addressed them the glorious one bowed to that throne of the Law, decked with tapestries of cloth and silk, and having its stone

<sup>1</sup> Does this mean the country round Benares, as the land where all Buddhas turned the wheel of the Law ?

inlaid with jewels, like a golden mountain, guarded by the kings of kings,

In the former fortnight of Âshâdha, on the day consecrated to the Regent of Jupiter, on the lunar day sacred to Vishnu, and on an auspicious conjunction, under the asterism Anurâdhâ<sup>1</sup>, and in the muhûrta called the Victorious, in the night,—he took his stand on the throne.

118. The five worthy disciples stood in front, with joyful minds, paying their homage, and the son of Suddhodana performed that act of meditation which is called the Arouser of all worlds;

Brahman and the other gods came surrounded by their attendants, summoned each from his own world; and Maitriya<sup>2</sup> with the deities of the Tushita heaven came for the turning of the wheel of the Law.

119. So too when the multitude of the sons of the Ginas and the Suras gathered together from the ten directions of space, there came also the noble chief of the sons of the Ginas, named Dharmakra<sup>3</sup>, carrying the wheel of the Law;

With head reverentially bowed, having placed it, a mass of gold and jewels, before the Buddha and having worshipped him, he thus besought him, 'O thou lord of saints, turn the wheel of the Law as it has been done by (former) Sugatas.'

<sup>1</sup> The seventeenth Nakshatra.

<sup>2</sup> Is this the same as Maitreya, who is to be the future Buddha and who now awaits his time in the Tushita heaven? The Cambridge MS. interchanges Maitreya and Maitriya in XVI. 53.

<sup>3</sup> 'Ein Buddha (der das Rad des Gesetzes in Bewegung setzt), Trikândas. I, 1, 8.' St. Petersburg Dict.

## BOOK XVI.

1. The omniscient lion of the Sâkyas then caused all the assembly, headed by those who belonged to the company of Maitriya<sup>1</sup>, to turn the wheel of the Law.

2. 'Listen, O company belonging to Maitriya<sup>1</sup>, ye who form one vast congregation,—as it was proclaimed by those past arch-saints, so is it now proclaimed by Me.'

3. 'These are the two extremes, O mendicants, in the self-control of the religious ascetic,—the one which is devoted to the joys of desire, vulgar and common,

4. 'And the other which is tormented by the excessive pursuit of self-inflicted pain in the mortification of the soul's corruptions,—these are the two extremes of the religious ascetic, each devoted to that which is unworthy and useless.'

5. 'These have nothing to do with true asceticism, renunciation of the world, or self-control, with true indifference or suppression of pain, or with any of the means of attaining deliverance.'

6. 'They do not tend to the spiritual forms of knowledge, to wisdom, nor to Nirvâna; let him who is acquainted with the uselessness of inflicting pain and weariness on the body,

<sup>1</sup> The Maitriya-vargiyâk?

7. 'Who has lost his interest<sup>1</sup> in any pleasure or pain of a visible nature, or in the future, and who follows this middle Path for the good of the world,—

8. 'Let him, the Tathâgata, the teacher of the world, proclaim the good Law, beginning that manifestation of the good Law which consists of the (four) noble truths,

9. 'And let the Buddha proclaim the Path with its eight divisions. I too who am now the perfectly wise, and the Tathâgata in the world,

10. 'Will proclaim the noble Law, beginning with those sublime truths and the eightfold Path which is the means to attain perfect knowledge.

11. 'Instructing all the world I will show to it Nirvâna; those four noble truths must be heard first and comprehended by the soul.

12. 'That must be understood and thoroughly realised by the true students of wisdom, which has been known here by me, through the favour of all the Buddhas.

13. 'Having known the noble eightfold Path, and embraced it as realised with joy,—thus I declare to you the first means for the attainment of liberation.

14. 'Having thus commenced the noble truths, I will describe the true self-control; this noble truth is the best of all holy laws.

15. 'Walk as long as existence lasts, holding fast the noble eightfold Path,—this noble truth is the highest law for the attainment of true liberation.

16. 'Having pondered and held fast the noble

<sup>1</sup> Nirata seems used here for virata.

eightfold Path, walk in self-control; others, not understanding this, idle talkers full of self-conceit.

17. 'Say according to their own will that merit is the cause of corporeal existence, others maintain that the soul must be preserved (after death) for its merit is the cause of liberation.

18. 'Some say that everything comes spontaneously; others that the consequence was produced before; others talk loudly that all also depends on a Divine Lord.

19. 'If merit and demerit are produced by the good and evil fortune of the soul, how is it that good fortune does not always come to all embodied beings (at last), even in the absence of merit?

20. 'How is the difference accounted for, which we see in form, riches, happiness, and the rest,—if there are no previous actions, how do good and evil arise here?

21. 'If karman is said to be the cause of our actions, who would imagine cogency in this assumption? If all the world is produced spontaneously, who then would talk of the ownership of actions?

22. 'If good is caused by good, then evil will be the cause of evil,—how then could liberation from existence be produced by difficult penances'?

23. 'Others unwisely talk of Isvara as a cause,—how then is there not uniformity in the world if Isvara be the uniformly acting cause?

24. 'Thus certain ignorant people, talking loudly "he is," "he is not,"—through the demerits of their false theories, are at last born wretched in the different hells.

<sup>1</sup> I.e. viewed as an evil in themselves.

25. 'Through the merits of good theories virtuous men, who understand noble knowledge, go to heavenly worlds, from their self-restraint as regards body, speech, and thought.'

26. 'All those who are devoted to existence are tormented with the swarms of its evils, and being consumed by old age, diseases, and death, each one dies and is born again.'

27. 'There are many wise men here who can discourse on the laws of coming into being; but there is not even one who knows how the cessation of being is produced.'

28. 'This body composed of the five skandhas, and produced from the five elements, is all empty and without soul, and arises from the action of the chain of causation.'

29. 'This chain of causation is the cause of coming into existence, and the cessation of the series thereof is the cause of the state of cessation.'

30. 'He who knowing this desires to promote the good of the world, let him hold fast the chain of causation, with his mind fixed on wisdom;'

31. 'Let him embrace the vow of self-denial for the sake of wisdom, and practise the four perfections<sup>1</sup>, and go through existence always doing good to all beings.'

32. 'Then having become an Arhat and conquered all the wicked, even the hosts of Mâra, and attained the thricefold wisdom, he shall enter Nirvâna.'

33. 'Whosoever therefore has his mind indifferent

<sup>1</sup> The four brahmavihârâk, sc. charity, compassion, sympathy with others' joy, and stoicism.

and is void of all desire for any further form of existence, let him abolish one by one the several steps of the chain of causation<sup>1</sup>.

34. 'When these effects of the chain of causation are thus one by one put an end to, he at last, being free from all stain and substratum, will pass into a blissful Nirvâna.

35. 'Listen all of you for your own happiness, with your minds free from stain,—I will declare to you step by step this chain of causation.

36. 'The idea of ignorance is what gives the root to the huge poison-tree of mundane existence with its trunk of pain.

37. 'The impressions<sup>2</sup> are caused by this, which produce [the acts of] the body, voice, and mind; and consciousness arises from these impressions, which produces as its development the five senses and the mind (or internal sense).

38. 'The organism<sup>3</sup> which is sometimes called *samgñâ* or *samdarsana*<sup>4</sup>, springs from this; and from this arises the six organs of the senses, including mind.

39. 'The association of the six organs with their objects is called "contact;" and the consciousness of these different contacts is called "sensation<sup>5</sup>;"'

40. 'By this is produced thirst, which is the desire

<sup>1</sup> Cf. Childers in Colebrooke's Essays, I, p. 453.

<sup>2</sup> These *samskârâh* constitute predispositions or tendencies.

<sup>3</sup> Literally 'the name and the form,' the individual, consisting of mind and body.

<sup>4</sup> The Nâmarûpa is properly the organised body (*rûpa*) and the three mental skandhâs, *vedanâ*, *samgñâ*, and the *samskârâh*, which are together called *nâma*.

<sup>5</sup> *Vedanâ*.

of being troubled<sup>1</sup> by worldly objects; "attachment to continued existence," arising from this, sets itself in action towards pleasure and the rest:

41. 'From attachment springs continued existence, which is sensual, possessing form, or formless<sup>2</sup>; and from existence arises birth through a returning to various wombs.

42. 'On birth is dependent the series of old age, death, sorrow and the like; by putting a stop to ignorance and what follows from it, all these successively surcease.'

43. 'This is the chain of causation, having many turns, and whose sphere of action is created by ignorance,—this is to be meditated upon by you who enjoy the calm of dwelling tranquilly in lonely woods<sup>3</sup>;

'He who knows it thoroughly reaches at last to absolute tenuity; and having become thus attenuated he becomes blissfully extinct.'

44. 'When you have thus learned this, in order to be freed from the bond of existence, you must cut down with all your efforts the root of pain, ignorance.'

45. 'Then, being set free from the bonds of the prison-house of existence, as Arhats, possessing natures perfectly pure, you shall attain Nirvâna.'

46. Having heard this lesson preached by the chief of saints, all the mendicants comprehended the course and the cessation of embodied existence.

<sup>1</sup> Samklesa,—should we read samsiesha?

<sup>2</sup> I.e. in the eleven kâmalokas, the sixteen rûpabrahmalokas, and the four arûpabrahmalokas.

<sup>3</sup> The metre shows that two short syllables are wanting in the line, *vigâna* (*vana*) *visrâmasamibhih*.

47. As these five ascetics listened to his words, their intellectual eye was purified for the attainment of perfect wisdom :

48. The eye of dharma<sup>1</sup> was purified in six hundred millions of gods, and the eye of wisdom in eight hundred millions of Brahmans<sup>2</sup>.

49. The eye of dharma was purified in eighty thousand men, and even in all beings an ardour for the Law was made visible.

50. Everywhere all kinds of evil became tranquillised, and on every side an ardour for all that helps on the good L<sup>a</sup>aw manifested itself.

51. In the heavens everywhere the heavenly beings with troops of Apsarases uttered forth great shouts, 'Even so, O noble being of boundless energy !'

52. Then Maitreya addressed the holy one, 'O great mendicant, in what form has the wheel been turned by thee ?'

53. Having heard this question asked by the great-souled Maitreya, the holy one looked at him and thus addressed him :

54. 'The profound subtil wheel of the Law, so hard to be seen, has been turned by me, into which the disputatious Tirthikas cannot penetrate.'

55. 'The wheel of the Law has been turned, which has no extension, no origin, no birth, no nome, isolated, and free from matter ;

56. 'Having many divisions, and not being without divisions<sup>3</sup>, having no cause, and susceptible of no definition,—that wheel, which is described as

<sup>1</sup> Dharmakak-nuh, the eye to discern the Law?

<sup>2</sup> The divine inhabitants of the Brahmalokas.

<sup>3</sup> Anirvya<sup>u</sup>ham?

possessing perfect equilibrium, has been proclaimed by the Buddha.

57. 'Everything subject to successive causation is like a delusion, a mirage, or a dream, like the moon seen in water or an echo,—it lies stretched out on the surface, not to be extirpated, but not eternal.

58. 'The wheel of the Law has been described as that in which all false doctrines are extirpated; it is always like the pure ether, involving no doubts, ever bright.

59. 'The wheel of the Law is described as without end or middle, existing apart from "it is" or "it is not," separated from soul or soullessness.

60. 'The wheel of the Law has been here set forth, with a description according to its real nature,—as it has a limit and as it has not a limit, in its actual quantity and quality.

61. 'The wheel of the Law has been here set forth, described as possessing unique attributes, apart from the power of the eye and so too as regards the sense of hearing or smell;

62. 'Apart from the tongue, the touch, or the mind,—without soul or exertion;

'Such is this wheel of the Law which has been turned by me;

63. (He makes wise all the ignorant,—therefore is he called the Buddha<sup>1</sup>; this knowledge of the laws of reality has been ascertained by me of myself,) (

64. 'Apart from all teaching by another, therefore is he called the self-existent,—having all laws under his control, therefore is he called the lord of Law.

65. 'He knows what is right (naya) and wrong (anaya) in laws, therefore is he called Nâyaka; he

<sup>1</sup> Buddha seems here to identify himself with his law.

teaches unnumbered beings as they become fit to be taught.

66. 'He has reached the furthest limit of instruction, therefore is he called Vinâyaka, from his pointing out the best of good paths to beings who have lost their way.

67. 'He has reached the furthest limit of good teaching, he is the guide to all the Law,—attracting all beings by his knowledge of all the means of conciliation ;

68. 'He has passed through the forest of mundane existence, therefore is he called the Leader of the Caravan ; the absolute ruler over all law, therefore he is the Gina, the lord of Law.

69. 'From his turning the wheel of the Law he is the lord of all the sovereigns of Law ; the master-giver of the Law, the teacher, the master of the Law, the lord of the world ;

70. 'He who has offered the sacrifice, accomplished his end, fulfilled his hope, achieved his success, the consoler, the loving regarder, the hero, the champion, the victorious one in conflict ;

71. 'He has come out from all conflict, released himself and the releaser of all,—he is become the light of the world, the illuminator of the knowledge of true wisdom ;

72. 'The dispeller of the darkness of ignorance, the illuminer of the great torch, the great physician, the great seer, the healer of all evils,

73. 'The extractor of the barb of evil from all those who are wounded by evil,—he who is possessed of all distinctive marks and adorned with all signs,

74. 'With his body and limbs every way perfect,

of pure conduct and perfectly clear mind, possessed of the ten powers, having great fortitude, learned with all learning,

75. 'Endowed with all the independent states', he who has attained the great Yâna, the lord of all Dharma, the ruler, the monarch of all worlds, the sovereign,

76. 'The lord of all wisdom, the wise, the destroyer of the pride of all disputers, the omniscient, the Arhat, possessed of the perfect knowledge, the great Buddha, the lord of saints;

77. 'The victorious triumphant overthrower of the insolence and pride of the evil Mâra, the perfect Buddha, the Sugata, the wise one, he who brings the desired end to all beings,

78. 'Ever cognisant of past acts, never speaking falsely, a mine of perfect excellence and of all good qualities, the destroyer of all evil ways, the guide in all good ways<sup>1</sup>,

79. 'The ruler of the world, the bearer of the world, the master of the world, the sovereign of the world, the teacher of the world, the preceptor of the world, he who brings to the world the Law, virtue, and its true end,

80. 'The fount of an ambrosia which quenches the scorching of the flame of all pain, and the powerful luminary which dries up the great ocean of all pain

81. 'He who brings all virtue and all true wealth the possessor of perfect excellence and all good qualities, the guide on the road of wisdom, he who shows the way to Nirvâna,

<sup>1</sup> Eighteen in all. See Burnouf, Lotus, pp. 648, &c.

<sup>2</sup> Query *sadvritti* for *samv*

82. 'The Tathâgata, without stain, without attachment, without uncertainty.—This is the compendious declaration in the turning of the wheel of the Law.

83. 'A concise manifestation of a Tathâgata's qualities is now declared by me; for a Buddha's knowledge is endless, unlimited like the ether;

84. 'A narrator might spend a Kalpa, but the virtues of the Buddha would not come to an end,—thus by me has the multitude of the virtues of the Buddha been described.

85. 'Having heard this and welcomed it with joy go on ever in happiness; this, Sirs, is the Mahâyâna, the instrument of the Law of the perfect Buddha, which is the establisher of the welfare of all beings, set forth by all the Buddhas.

86. 'In order that this methodical arrangement of the Law may be always spread abroad, do you yourselves always proclaim it and hand it on.

87. 'Whosoever, Sirs, hears, sees, and welcomes with joy this methodical arrangement of the Law, which is a mine of happiness and prosperity, and honours it with folded hands,

88. 'Shall attain pre-eminent strength with a glorious form and limbs, and a retinue of the holy, and an intelligence of the highest reach,

89. 'And the happiness of perfect contemplation with a deep calm<sup>1</sup> of uninterrupted bliss, with his senses in their highest perfection, and illuminated by unclouded knowledge.

90. 'He shall assuredly attain these eight pre-eminent perfections, who hears and sees this Law

<sup>1</sup> I read naishkarmya for naishkramya.

with a serene soul and worships it with folded hands.

91. 'Whosoever in the midst of the assembly shall gladly offer a pulpit to the high-minded teacher of the great Law,

92. 'That virtuous man shall assuredly attain the seat of the most excellent, and also the seat of a householder, and the throne of a universal monarch;

93. 'He shall also attain the throne of one of the guardian-spirits of the world, and also the firm throne of Sakra, and also the throne of the Vasavartina<sup>1</sup> gods, aye, and the supreme throne of Brahman ;

94. 'And also with the permission of the Bodhisattva who is seated on the Bodhi throne he shall obtain the throne of a teacher of the good Law who has risen to perfect knowledge.

95. 'These eight seats shall the pure-souled one attain who offers joyfully a seat to him who proclaims the Law.

96. 'Whosoever with a believing heart, after examination, shall utter applause to the pious man who proclaims this carefully arranged Law ;

97. 'Shall become a truthful and pure speaker, and one whose words are to be accepted,—one whose utterances are welcome and delightful, whose voice is sweet and gentle ;

98. 'Having a voice like a Kalaviṅka bird <sup>1</sup>, with a deep and sweet tone, having also a pure voice like Brahman's <sup>2</sup>, and a loud voice with a lion's sound.

99. 'He as an all-wise and truthful speaker shall

<sup>1</sup> A kind of sparrow.

<sup>2</sup> Or 'having a voice of pure spiritual truth?'

obtain these eight excellences of speech; who utters applause to one who proclaims the good Law.

100. 'And whosoever, after writing this method of the Law in a book, shall set it in his house and always worship it and honour it with all reverential observances,

101. 'And uttering its praises shall hand the doctrine onward on every side, he, the very pious man, shall obtain a most excellent treasure of memory,

102. 'And a treasure of insight<sup>1</sup>, and a treasure of prudence<sup>2</sup>, and a treasure of good spells, and a treasure full of intelligence,

103. 'And a treasure of the highest wisdom, and the most excellent treasure of the Law, and a treasure of knowledge, the means to attain the excellences of the good Law,—

104. 'These eight treasures shall that high-minded man attain who joyfully writes this down and sets it in a sure place and always worships it.

105. 'And he who, himself holding this method of the Law in his mind, sets it going around him shall obtain a complete supply for liberality for the good of the world,

106. 'Next, a complete supply of virtuous dispositions, a most excellent supply of sacred knowledge, a supply of perfect calmness, and that which is called spiritual insight,

107. 'A supply of the merit caused by the good Law, a most excellent supply of knowledge, a supply of boundless compassion, which is the means to attain the virtues of the perfect Buddha.

<sup>1</sup> I read mahāmatinidhānam for mahāprati-.

<sup>2</sup> Gati? 'resources?'

108. 'He, full of joy, shall obtain these eight supplies who himself holds this method of the Law in his mind and sets it going abroad.

109. 'And he who shall declare this method of the Law to others, shall have himself purified by great merit and shall be prosperous and possessed of supernatural powers.

110. 'He shall become a universal monarch, a king of kings, and even a ruler among the guardians of the world<sup>1</sup>, an Indra ruler of the gods<sup>2</sup>, and even the ruler of the Yâma heaven<sup>3</sup>,

111. 'Yea, the ruler of the Tushita heaven, and the ruler of the Sunirmitâs, and the king of the Vasavartinâs<sup>4</sup>, and the lord of the Brahmaloka;

112. 'Yea, Mahâbrahman, the highest of Sages,—and in the end he shall even become a Buddha,—he, possessing a thoroughly pure intelligence, shall obtain these eight sublime rewards of merit.

113. 'And he who, thoroughly intent, with a believing heart, and filled with faith and devotion, shall hear this method of the Law as it is preached,

114. 'He shall have his intellect made perfectly pure, his mind calmed with boundless charity, and his soul happy with boundless compassion, and he shall be filled with boundless joy;

115. 'His soul constantly calm with universal indifference, rejoicing in the four contemplations, having reached the ecstatic state of absolute indifference<sup>5</sup>, and with his senses abolished,

116. 'With the five transcendent faculties attained,

<sup>1</sup> Sc. the Mahârâgas of the first heaven.

<sup>2</sup> In the second Devaloka.

<sup>3</sup> The third Devaloka.

<sup>4</sup> These are the fourth, fifth, and sixth Devalokas.

<sup>5</sup> Samârupya?

and destroying the aggregate of latent impressions, he, endowed with supernatural powers, will attain the samâdhi called Sûramgama.

117. 'He, having his soul pure, will attain these eight forms of absolute spotlessness; yea, wherever this method of the Law will prevail universally,

118. 'There will be no fear of any disturbance in the kingdom, no fear of evil-minded thieves, nor fear of evil beasts;

119. 'There will be no fear of plagues, famines, or wildernesses; and no alarm shall spread, caused by quarrel or war;

120. 'There shall be no fear from the gods nor from Nâgas, Yakshas, and the like, nor shall there be anywhere any fear of any misfortune.

121. 'These eight fears shall not be found there where this Law extends; it is all briefly explained, my friends,—all that arises from holding it steadfastly.

122. 'A yet higher and most excellent merit is declared by all the Buddhas, even although all living beings were to practise complete self-restraint.

123. 'Let a man worship the Buddhas, honouring them always with faith; from that comes this pre-eminent merit, as is declared by the Ginas.

124. 'And whosoever joyfully worships a Pratyeka-Buddha, they shall become themselves Pratyeka-Buddhas; therefore let every one worship them.

125. 'There is pre-eminent merit from the worship of one Bodhisattva, and they shall all themselves become Bodhisattvas, let every one worship them;

126. 'Therefore there is pre-eminent merit from the worship of one Buddha,—they shall all them-

selves become *Ginas*, let every one devoutly worship them; and he too shall obtain this pre-eminent merit who hears this or causes others to hear it.

127. ‘And whosoever in days when the good Law is abolished abandons love for his own body and life and proclaims day and night these good words, —pre-eminent is his merit from this.

128. ‘He who wishes to worship constantly the lords of saints, the Pratyeka-Buddhas and the Arhats, let him resolutely produce in his mind the idea of true wisdom and proclaim these good words and the Law.

129. ‘This jewel of all good doctrines, which is uttered by the Buddhas for the good of all beings, —even one who lives in a house will be a Tathâgata for it, where this good doctrine prevails.

130. ‘He obtains a glorious and endless splendour who teaches even one word thereof; he will not miss one consonant nor the meaning who gives this Sûtra to others.

131. ‘He is the best of all guides of men, no other being is like unto him; he is like a jewel, of imperishable glory, who hears this Law with a pure heart.

132. ‘Therefore let those who are endowed with lofty ambitions, always hear this Law which causes transcendent merit; let them hear it and gladly welcome it and lay it up in their minds and continually worship the three jewels with faith.’

## BOOK XVII.

[1'. When the heavenly beings with Brahman at their head and the Bodhisattvas intent on self-mortification<sup>2</sup> heard this glorification of the Law uttered by the lion of the Sâkyas, they were desirous to hear again this which is so difficult to find, and they went to the city and worshipped him, propitiating his favour; in the dark fortnight of the month Âshadha on the lunar day sacred to Agni, with the moon in the constellation called Karna (?) and on an auspicious day,—he, remembering the Buddha worlds and being desirous to save all creatures, set off on his journey, longing for disciples with his father at their head.]

2. The associated Brâhmans, accompanied by the inhabitants of Kâsi who had gone to the Deer Park, and the mendicants to the number of thirty, were rendered resplendent by the chief of saints; Kâsikâ the harlot of Kâsi went to the heaven of the gods, after she had worshipped the Gina and attached her sons to the service of the glorious one; the conqueror of the world then made thirty rejoicing officiating priests of Kâsi his disciples, initiating them in the course of perfect wisdom; and the son of Maitrâyani<sup>3</sup> and Maitra, the preceptor of hosts of the twice-born, named Pûrna, obtained true wisdom from the chief of saints and became a noble mendicant.

3. The priest of the lord of the city Marakata, a

<sup>1</sup> This is a doubtful verse, the metre is faulty.

<sup>2</sup> I read tapasyâpare.

<sup>3</sup> Burnouf, Lotus, p. 489.

Brâhman named Agaya, and his son Nâlaka, well versed in sacred learning and full of answers to questions, and an ascetic named Dhriti, dwelling in the Vindhya, and an invincible Brâhman ascetic Samgâyin with his disciples,—these all, dwellers in the Vindhya,—when they came to him for refuge, the chief of saints initiated as mendicants, touching them with his hand bearing the mark of a wheel ; moreover the Nâga Elapatra came to the abode of the best of saints, and stood resplendent there, perfectly calm in his demeanour and worshipping him with his rosaries.

4. There was also a female ascetic of Mathurâ named Trikavyamgikâ, and a Brâhman named Vidyâkara,—their son was named Sabhya, a dweller in the district called Svetabâlârka, a wise ascetic, proud of his wisdom,—he went into the Deer Park, wearing the aspect of one perfectly illumined, and desiring the highest wisdom from the chief of mendicants ; seeking from the omniscient admission to the noble life, he became renowned as the mendicant Sabhya in all assemblies.

5. The son of Lalitâprabudhâ, born after worship paid to the best of trees on the bank of the stream Varanâ,—renowned in the world as Yasoda,—wise from the besprinkling of the ambrosia of the words of the king of heaven,—remembering all former discourses which he had heard, came with his friends to the wood in the Deer Park, accompanied by his glory ; and the holy one, touching his head with his hand, made him the guru of the chief Bhikshus.

6. The glorious one, named the great Buddha, proceeded with the mendicants in an auspicious company, and having manifested his triumphal march for the salvation of the world, entered the city of Kâsi.

A poor Brâhman, named Svastika, a native of Vârâ  
nast, obtained riches from heaven through the favour  
of the glorious one, and having received adoption as  
a slave in the *Gina* faith, became a mendicant and an  
Arhat at the hands of the great teacher.

7. Blessing the king of Kâst<sup>1</sup> Divodâsa and the  
citizens with gold, corn, and other riches,—taking up  
his abode in different places in forests, caves, moun-  
tains, he at last came in his rambles to the river  
*Gâhnavî*. The boatman who conveyed the *Gina*  
across the Ganges worshipped him and offered him  
milk with due services of reverence, and became a  
mendicant through his favour and by the *Gina*'s com-  
mand found a dwelling in the Buddha's hermitage in  
the grove.

8. The glorious one, after he had crossed the  
Ganges, went to the hermitage of Kâsyapa at Gayâ,  
called Uruvilva; there, having shown his super-  
natural power, he received as Bhikshus the Kâsyapas,  
Uruvilva, and others, with more than a thousand of  
their disciples, having enlued them forthwith with  
all kinds of spiritual knowledge and with the power  
to abandon all worldly action; then accompanied by  
three hundred disciples Upasena at the command of  
his maternal uncle became an ascetic.

9. The glorious one made seven hundred ascet-  
ics enter Nirvâna who dwelt in the wood Dhâra ;  
and the lord of the Law also caused the daughters  
of Namdika, Sugâtâ and others, who dwelt in  
the village, to become the first female ascetics; and  
in the city of Râgageha, having enlightened in  
right action and in activity the king Bimbisâra,

<sup>1</sup> Kâsikâ.

the monarch, who is to be considered as the elder-born in perfect knowledge, he made him who was the devoted follower of the Buddha, a Bodhisattva and a Sakridāgāmin.

10. In another village named Nâradya there was a Brâhman Dharmapâlin and a Brâhman woman named Sâlyâ ; their seventh son named Upatishya<sup>1</sup>, who had studied the entire Veda, became a Buddhist mendicant ; so too there was a great *pandit*, a Brâhman named Dhânyâyana, who dwelt in the village Kolata, and his son ;—him and the son of Sâlt named Maudgalya the great saint received as the best of Bhikshus, pre-eminent disciples.

11. Next he ordained as a mendicant the keen-witted maternal uncle of Sâliputra<sup>1</sup>, Dirghânakha by name ; then travelling in the realm of Magadha, the glorious one, being honoured by the inhabitants with alms and other signs of devotion, and delivering them from evil, dwelt in the convent given by the seer Geta, attracting to himself many of the monks ; and after ordaining as a mendicant a native of Mi-thilâ, named Ananda, with his companions, he dwelt there a year.

12. The Brâhman named Kâsyapa, a very Kuvera for wealth, and a master in all the sciences connected with the Veda, an inhabitant of Râgagheha, being pure-minded and wearing only one garment, left all his kindred and came seeking wisdom in asceticism ; —when this noble youth came to the Bodhi tree and practised for six years a penance hard to carry out, then he paid worship to the chief of saints who had attained perfect knowledge, and he became the well-

<sup>1</sup> Sc. Sâriputra.

known Kâsyapa, the chief of ascetics, the foremost of the Arhats.

13. The saint Naradatta, dwelling on Mount Himavat, remembering the wholesome words of his maternal uncle, came to the Sugata with his disciples, and the holy one admitted them all into the order of the *Gina*; then a woman named Sakti, and another named Kamalâ, pre-eminent in Brâhmanical power, came to the Sugata and fell down at his feet, and then standing before him they were received by the saint, and made happy with the staff and begging-bowl.

14. Seven hundred disciples of the ascetic Rudraka, remembering the noble words of their teacher, becoming mendicants according to the doctrine of the *Gina*, flocked round him paying him their homage and carrying their staves; next a seer, named Râivata, joyfully uttering his praises, having finished his course of discipline, became a mendicant, full of devotion to the guru, counting gold and clay as the same, well versed in sacred spells and meditation, and able to counteract the three kinds of poisons and other fatal harms.

15. Having received as followers and disciples certain householders of Srâvasti, Pûrna and others, and given them alms-vessels,—and having made many poor wretches as rich as Kuvera, and maimed persons with all their limbs perfect, and paupers and orphans affluent,—and having proclaimed the Law, and dwelt two years in the forest Getaka delivering the suppliants, the glorious one, having taught again the saint Geta, and established the Bhikshu Pûrna, once more proceeded on his way.

16. Then the glorious one went on, protecting

the merchant-caravans by the stores of his own treasures from the troops of robbers, next he went into the neighbourhood of Râgagéha wandering with his begging-vessel which had been given by the merchants. In the wood called Venu, filled with Sâl trees, he ate an offering of food prepared by the enriched robbers, and he received as mendicants five hundred of them and gave them their begging-vessels and the other requisites.

17. At the invitation of Buddha's son, Suddhodana gave this message to his envoys *Khandaka* and *Udâyin*, 'Thy father and mother, some noble ladies, headed by Yasodrîh, and this my young son have come in the hope of seeing thee, under the idea that thou art devoted to the world's salvation ; what shall I tell them ?' They two went, and reverentially saluting the Buddha in the vihâra called Venu, they told him the message with their eyes filled with tears.

18. *Khandaka* and *Udâyin* accepted his counsel, and, being delighted at the mighty power of Buddha, became great ascetics ; and the great *Gina* took them with him and proceeded from that wood with the disciples, the mendicants, and the saints. Going on from place to place, and dwelling in each for a while and conferring deliverance and confirming the disciples, the mendicants, and the Arhats, he at last reached the wood Nigrodha, illuminating the district by his glory, shaking the earth and putting an end to misery.

19. 'He again stirred up his followers in the doctrine of the Buddha, and then went on with the

<sup>1</sup> Several phrases are obscure in this verse.

crowds of inhabitants gathered round him, instructing his shaven mendicant-followers, as they begged alms, while the gods brought his precepts to their minds<sup>1</sup>. He forbade the mendicants to enter the city and went to Râgagîha himself with his own followers; and then the king who dwells apart from all doubt<sup>2</sup>, the Gina who knows at once all the history of every Bhikshu, instructed the ascetic (Udâyin) in proclaiming wisdom to others.

20. In accordance with the Gina's command that prince of ascetics, Udâyin, went to the city of Kapila; there he, the lord of all possessors of supernatural powers, instructed the king as he stood in the assembly in the boon of the eight hundred powers; and coming down from heaven he uttered to the king and his court a discourse on the four sublime truths, and the king, with his mind enlightened, having worshipped him, held intercourse with him, attended by his courtiers, offering every form of homage.

21. The monarch, rejoiced at the sight of the Gina, praised his feet, worshipping them with eight hundred presents; and the Sugata departed, and made manifest in the sky in his one person a form comprehending the universe; first as fire, then ambrosia, then the king of beasts, an elephant, the king of horses, the king of peacocks<sup>3</sup>, the king of birds, Maghavan, the ten rulers of the world headed by Yama, the sun, the moon, the hosts of stars, Brahman, Vishnu, and Siva.

22. The sons of Diti, the four (Mahârâgas) with

<sup>1</sup> Obscure.

<sup>2</sup> Dvâpare - stha?

<sup>3</sup> Sikhirâ / might mean 'the king of flames.' &c.

Dhritarâshtra at their head, the hosts of Yogs with the king Drumasiddha, the (heavenly) ascetics, the Vasus, the Manus, the sons of the forest, the creatures of the waters headed by the makara, the birds headed by Garûda, and all the kings in the different worlds with the lord of the Tushita heaven at their head, and those in the world of the dead<sup>1</sup> the domain of Bali,—whatever is conspicuous in the universe the holy one created it all, becoming the universal one.

23. When the king had thus been instructed, the lord of saints went to the Satya heaven, and then from the sky, seated on his own throne<sup>2</sup>, he proclaimed the twelvefold Law; then he restored Gautami and Anugopâ and many other women to sight, and filled all the assembled people with joy; and established others in Nirvâna and in the Law. Then Suddhodana full of joy invited him to a feast given to the whole assembly, and he accepted it by his silence.

24. The lion of the Sâkyas, having been thus invited, went with the congregation of his followers to the place, after having shown a mighty miracle. Then the earth shook, a shower of flowers fell, the various quarters of space became illumined and a wind blew; and the heavenly beings, Brahman, Siva, Vishnu, Indra, Vama, Varuna, Kuvera, the lord of Bhûtas, the lord of the winds, Nirriti, Fire with his sever flames, and the rest, stood resting their feet on the serpent Sesha, and followed leading the gods and gandharvas in their dance in the sky.

25. Making millions of ascetics, disciples, Arhats,

Martya seems here to be used for mritâ.

Or must we take sva as put for svar, 'in heaven?'

sages, mendicants, and fasters,—and delivering from their ills the blind, the humpbacked, the lame, the insane, the maimed as well as the destitute,—and having established many persons of the fourth caste in the true activity and inaction and in the three *yânas*<sup>1</sup>, with the four *samgrahas*<sup>2</sup> and the eight *amgas*<sup>3</sup>,—going on from place to place, delivering, and confirming the Bhikshus, in the twelfth year he went to his own city.

26. Day by day confirming the Bhikshus, and providing food for the congregation, in an auspicious moment he made a journey to Lumbini with the Bhikshus and the citizens, Brahman and Rudra being at their head, with great triumph and noise of musical instruments. There he saw the holy fig-tree and he stood by it remembering his birth, with a smile ; and rays of light streamed from his mouth and went forth illumining the earth ; and he uttered a discourse to the goddess of the wood, giving her the serenity of faith.

27. \* Having come to the Lumbini fig-tree he spoke to Paurvikâ the daughter of Râhula, and Gopikâ the daughter of Maitra, and his own Saudhani Kausikâ ; and he uttered an affectionate discourse honouring his mother by the tank Vasatya ; then speaking with Ekasâmgî the daughter of Mahâkautuka and Sutasomî in the wood Nigrodha, he received into the community some members of his own family, headed by Sundarânanda, and one hundred and seven citizens.

<sup>1</sup> Burnouf, *Lotus*, p. 315.

<sup>2</sup> Apparently the four means of conciliating dependents.

<sup>3</sup> The eightfold path of Buddhist morality.

<sup>4</sup> Much of this *senza* is obscure.

28. Having declared the glory of the Law of Buddha, he built a round Stūpa and gave a royal coronation to Saunu<sup>1</sup>, sending him into the wood pre-eminent with the holiest saints and *Kaityas*, and bidding him worship the sacred relics; and having commanded Râhula, Gautami, and the other women led by Gopikâ, with staves in their hands, as shaven ascetics, to practise the vow of fasting called *ahoratra*<sup>2</sup>, and after that the *Lakshaṭaitya* ceremony<sup>3</sup> and then the rite called *Sriṅgabheri*<sup>4</sup>, and that called *Vasumdhârikâ*<sup>5</sup>.

29. The Ash/asâhasrikâ of sacred authority<sup>6</sup>,—the *Geya*<sup>7</sup> and the *Gâthâ*, the *Nidâna* and the *Avadâna*, and that which is called the *Sûtra* of the great Yâna, the *Vyâkara*<sup>8</sup> and the *Ityukta*, the *Gâtaka*, the work called *Vaipulya*, the *Adbhuta*<sup>9</sup> and the *Upadesa*, and also the *Udânaka*<sup>10</sup> as the twelfth.—Teaching (these sacred texts) and making current the Yâna for common disciples, that for Pratyeka Buddhas, and the Mahâyâna, and proclaiming them all around, accompanied by thirteen and a half bodies of mendicants, the conqueror of the world went out of the city of Kapila.

30. After displaying miracles in the city of Ka-

<sup>1</sup> Or the grandson of the king?

<sup>2</sup> See Râgendralâl Mitra, Nepalese Buddhist Literature, p. 221.

<sup>3</sup> Ibid. p. 275.      <sup>4</sup> Ibid. p. 230.      <sup>5</sup> Ibid. p. 271.

<sup>6</sup> Naigamâ? The Ash/asâhasrikâ seems not to be reckoned here among the following twelve texts of peculiar authority with the Northern Buddhists. But Burnouf's authorities include it in that called 'Sûtra.'

<sup>7</sup> For the following twelve names see Burnouf, Introd. pp. 51-66

<sup>8</sup> More properly *Vyâkaraṇa*.

<sup>9</sup> Burnouf calls it *adbhutadharma*.

<sup>10</sup> Burnouf, Introd. p. 58.

pila, and having paid honour to his father, and having made Râhula and his companions Arhats, and also the Bhikshus with Gautamî and Gopikâ at their head, and various women of all the four castes; and having established Saunu<sup>1</sup> on his imperial throne, and the people in the Gina doctrine, and having abolished poverty and darkness, and then remembering his mother, he set forth, after worshipping Svayambhû, towards the northern region with Brahman, Vishnu, and Siva as mendicants in his train.

31. The glory of the Avadâna of the birth of the lion of the Sâkyas has thus been described by me at length and yet very concisely; it must be corrected by pandits wherever anything is omitted,—my childish speech is not to be laughed at, but to be listened to with pleasure.

Whatever virtue I may have acquired from describing the king of the Law, the deliverer from mundane existence, who assumes all forms,—may it become a store of merit for the production of right activity and inactivity in others, and for the diffusion of delight among the six orders of beings<sup>2</sup>.

Thus ends the seventeenth sarga, called the Progress to Lumbini, in the great poem made by Asvaghosha, the Buddha-karita<sup>3</sup>.

<sup>1</sup> Or Saunava, see sloka 28.

<sup>2</sup> Sc. the shad gatayas, the 'six paths,' are gods, men, Asuras, &c., Pretas, brutes, and the inhabitants of the different hells.

C adds here on the last page the following lines: 'The poem about Buddha, very difficult to obtain, was written by Amritânanda in the year indicated by a cipher, the arrows (of Kâma), and a nine [=Newâr Samvat 950, or A.D. 1830], in the dark fortnight of the month Mârgasirsha (Nov.-Dec.) and on the day ruled by the

seventh astrological house Smara. Having searched for them everywhere and not found them, four sargas have been made by me,—the fourteenth, fifteenth, sixteenth, and seventeenth.' The beginning of another version of these lines is given in P, but D omits them. The name of Amritānanda occurs in Rāgendralāl Mitra's Nepalese Buddhist Literature as the author of three treatises,—two in Sanskrit, the *Khando-mrītalatā* (p. 79), the *Kalyānapamkavimsatikā* (p. 99), translated in Wilson's Works, vol. ii, and the *Vīrakusāvadāna* (p. 274) in Newārī. Compare Cowell and Eggeling's Cataiogue, pp. 18, 24; in p. 18 he is associated with the date s.s. 916 (A.D. 1796).



## INDEX OF PROPER NAMES<sup>1</sup>.

- Akanishtâb, the, book V, verse 47.  
 Akshamalâ, IV, 77.  
 Agastya, IV, 73; IX, 9, 26.  
 Agni, IV, 76; VII, 17.  
 Agni, son of, (Skanda), I, 66.  
 Amgîras, I, 46; IX, 10.  
 Amgîrasas, the, II, 36.  
 Aga, VIII, 79.  
 Agapâla-vana, XV, 53.  
 Agaya, XVII, 3.  
 Atri, I, 48.  
 Anugopâ, XVII, 23.  
 Am tideva, I, 57; IX, 20, 60.  
 Amdhakas, the, XI, 31.  
 Apsaras, I, 94; IV, 11, 28, &c.  
 Ambarisha, IX, 59.  
 Arâda, VII, 54; IX, 6; XI, 69;  
     XII, 1-81; XV, 89.  
 Alakâ, III, 65.  
 Arvinau, the, VII, 7.  
 Asita, I, 54, 67, 85; II, 25; VIII,  
     84.  
 Ahalyâ, IV, 72.  
 Âkimkanyâb, XII, 63 (cf. 83).  
 Âtreya, I, 48.  
 Ananda, XVII, 11.  
 Âbhâsurâb, the, XII, 53.  
 Âshâdha, IX, 20.  
 Ikshvâkavas, the, I, 49; VII, 6;  
     IX, 4; XII, 1.  
 Indra (Maghavat, Sakra, &c.), I, 7,  
     27, 29, 63, 92; II, 27; IV, 72;  
     V, 22, 27, 87; VI, 62; VII, 3,  
     43; VIII, 13, 64, 73, 79; IX, 5,  
     10, 12; X, 19, 39, 41; XI, 13,  
     14, 16, 70; XIII, 9, 37; XV, 65,  
     73; XVI, 93, 110.  
 Îsvara, Îsa, IX, 53; X, 3; XVII,  
     21, 24, 30.  
 Ugrâyudna, XI, 18.  
 Uttare kuravâb, the, IV, 10.  
 Udâyin, IV, 8, 24, 62; XVII, 17,  
     18, 20.  
 Udraka, XII, 82-86 (cf. Rudraka).  
 Upatishya, XVII, 10.  
 Upasumda, XI, 32.  
 Upasena, XVII, 8.  
 Uruvilva, XVII, 8.  
 Urvañi, XI, 15.  
 Rishyasrimga, IV, 19.  
 Ekaśâmgî, XVII, 27.  
 Elapatra, XVII, 3.  
 Aida, XI, 15; XIII, 12.  
 Autathya, IV, 74.  
 Aurva, I, 29.  
 Avvaseya, IX, 9.  
 Ka, II, 51; XI, 61 (?).  
 Kakshivat, I, 29.  
 Kamthaka, V, 3, 68; VI, 53, 55, 67;  
     VIII, 3, 17, 19, 32, 38, 43, 73, 75.  
 Kapimgalâda, IV, 77.  
 Kapila, I, 2; XII, 21.  
 Kapilavastu, I, 2 (?), 94; V, 84; VI,  
     30, 51; VIII, 5; XVII, 20, 30.  
 Kamandalu, XV, 96.  
 Kamalâ, XVII, 13.  
 Karâlaganaka, IV, 80.  
 Kâma, III, 24; IV, 4; XIII, 2, 72.  
 Kâmâvâfarâb, the, XIV, 88.  
 Kârttikeya (shâmukha), I, 93.  
 Kâla, XII, 113.  
 Kâlâma, XII, 2.  
 Kâli, IV, 76.  
 Kâsikâ, XVII, 2.  
 Kâisundarî, IV, 16.  
 Kâsi, Kâsi, XV, 89, 90, 101; XVII,  
     2, 6.

<sup>1</sup> This Index omits some of the obscure names in the last book.

Kāsyapa, XVII, 12.  
 Kāsyapas, the, XVII, 8.  
 Kurus, the, XI, 31.  
 Kuvera, I, 94; IV, 10; V, 45, 85;  
     XVII, 15.  
 Kuzika, I, 49.  
 Kailāsa, I, 3, 21; II, 30; X, 41.  
 Kolata, XVII, 10.  
 Kaurava, IV, 79.

Gangâ, IX, 25; XV, 98; XVII, 7.  
 Gamda, XV, 97.  
 Gamdhapura, XV, 97.  
 Gaya, XII, 87.  
 Gayâ, XV, 91; XVII, 8.  
 Garuda, XIII, 54; XVII, 22.  
 Gopikâ, XVII, 27, 28, 30.  
 Gautama, IV, 18, 72.  
 Gautama (Buddha), XV, 104.  
 Gautamî, VIII, 24, 51; XVII, 23,  
     28, 30.

Ghritâkî, IV, 26.

Kamdramas, IV, 75.  
 Kaitraratha, IV, 78.  
 Kyavana, I, 48.

Khamda, Khamdaka, V, 68; VI, 4, 14,  
     25, 43, 65; VII, 1; VIII, 9, 23,  
     32, 42, 73; XVII, 17, 18.  
 Ganaka, I, 50; IX, 20; XII, 67.  
 Gayamta, IX, 5, 12.  
 Ginakshetra, XV, 114.  
 Zeta, XVII, 11, 15.  
 Getakâraṇya, XVII, 15.  
 Gaigîshavya, XII, 67.

Târkshya, VI, 5.  
 Tushita, Tushitâb, the, I, 19; XIV,  
     89; XVI, 111.  
 Trayastrîmîśad-devâb, XIV, 89.  
 Trikavyaṅgikâ, XVII, 4.

Damdakas, the, XI, 31.  
 Dâsaratha, VIII, 79, 81.  
 Dâsarithi, VIII, 8.  
 Divodâsa, XVII, 7.  
 Dirghânakha, XVII, 11.  
 Deer-park, the, XV, 87, 103, 114;  
     XVII, 5.  
 Devî, I, 66.  
 Drurâśidhâ, XVII, 22.  
 Drumâksha, IX, 60.  
 Drumâbgaketu, the Moon? V, 2.

Dharmaṭakra (*ginaga*), XV, 119.  
 Dharmapâlin, XVII, 10.  
 Dharmarukî, XV, 86.  
 Dharmâtavî, XVII, 9.  
 Dhânyâyana, XVII, 10.  
 Dhritarâshtra, XVII, 22.  
 Dhriti, XVII, 3.

Namdana, III, 64.  
 Namdabalâ, XII, 106.  
 Namdâguhâ, I, 19.  
 Namdika, XVII, 9.  
 Namdin, XV, 93.  
 Namuki, XV, 25, 46.  
 Naradatta, XVII, 13.  
 Nalakîvara, I, 94.  
 Nahusha, II, 11; XI, 14, 16.  
 Nâlaka, XVII, 3.  
 Nigrodha-vana (*niyagrodha*), XVII,  
     18, 27.  
 Nirmânaratayâb, the, XIV, 89.  
 Nirmâtâ bodhisattvâb, the, XIV, 71.  
 Nairamyanâ, XII, 88, 105.

Pamka bhûkshavab, pamka-vargiyâb,  
     the, XII, 89, 111; XV, 89, 105,  
     118 (cf. Bhadravargiyâb).  
 Padma, II, 3.  
 Padmakhamda, III, 63.  
 Padmâ (?), IV, 36.  
 Paranirmita-vaśavartinab, the, XIV,  
     89.  
 Parâsara, IV, 76; XII, 67.  
 Pândava (mountain), X, 14, 17.  
 Pândavas, the, X, 17.  
 Pându, IV, 79.  
 Punarvarśu, IX, 11.  
 Purambara, IV, 72; XIII, 37.  
 Pushya, I, 25.  
 Pûrna, XVII, 2, 15.  
 Prithu, I, 29.  
 Paurvikâ, XVII, 27.  
 Pragâpati, XII, 21

Bali, IX, 20; XI, 16; XVII, 22.  
 Bâlanukhyâ, IV, 17.  
 Bimbisâra, XV, 100 (cf. Srenya);  
     XVII, 9.  
 Buddhabâb (atîtâb), I, 38; XIV, 75;  
     XV, 8.  
 Budha, IV, 75.  
 Bodhidruma, XII, 112, 116; XIII,  
     7, 27, 32, 42, 68; XIV, 96; XVII,  
     12.  
 Bodhisattva, I, 19, 24; II, 56; IX,  
     30; X, 18, &c.

- Brahmakāyikāb, the, XIV, 88.  
 Brahman, I, 1; XII, 42, 51, 65;  
     XV, 18, 84, 118; XVI, 93, 111;  
     XVII, 1, 24, 30.
- Bhadravargiyāb, the five, XII, 89,  
     111; XV, 89, 104, 115 (cf. *Pamka bhikshavak*).
- Bhadrāsanāni, XV, 114.
- Bharadvāga, IV, 74.
- Bhava, I, 93.
- Bhārgava, VI, 1; IX, 2, 3.
- Bhishma, IX, 25; XI, 18.
- Bhrigu, I, 46.
- Magadhas, the, X, 10, 41; XI, 1;  
     XVII, 11.
- Maghavat, see Indra.
- Mathurā, XVII, 4.
- Manu (Vaivasvata), II, 16; VIII, 78.
- Mamthālagautama, IV, 17.
- Māndara, VI, 13.
- Mamatā (?), IV, 74.
- Marakata, XVII, 3.
- Marutvat (Indra), VIII, 12; X, 39.
- Maruts, the, IV, 74; V, 27.
- Mahākautuka, XVII, 27.
- Mahāragāb, the, XV, 54, 74; XVII, 22.
- Mahāsudarśa, VIII, 62.
- Mahendra, see Indra.
- Mahoragāb, the, I, 38.
- Mādrī, IV, 79.
- Māmādhātri, I, 29; X, 31; XI, 13.
- Māyā, I, 15, 22, 37; II, 18.
- Māra, XIII, 1-73; XV, 11, 37.
- Māra's sons, XIII, 2, 14.
- Māra's daughters, XIII, 3, 14; XV, 15.
- Meghakālī, XIII, 49.
- Meru, V, 7, 13; XIII, 41, 57; XV, 32.
- Maitra, XVII, 2, 27.
- Maitrāyanī, XVII, 2.
- Maitriya, XV, 118; XVI, 1.
- Maitreya, XVI, 53.
- Maithilas, the, XI, 31.
- Maudgalya, XVII, 10.
- Yakshādinipāb, the, I, 36.
- Yamunā, IV, 76; XII, 107.
- Yayāti, II, 11; IV, 78.
- Yasoda, XVII, 5.
- Yasodrīb, XVII, 17.
- Yasodharā, II, 26, 46; VI, 34; VIII,  
     31, 60, 71.
- Yāmāb, the, XIV, 89; XVI, 110.
- Raghu, VI, 36.
- Rāgagṛīha, X, 1, 9.
- Rāgageha, XVII, 9, 12, 16.
- Rāma (Dāśarathi), VI, 36; VIII,  
     81; IX, 9, 25, 59, 67.
- Rāma (Bhārgava), IX, 25.
- Kāhu, II, 46; IX, 28.
- Rāhula, II, 46; VIII, 67; IX, 28;  
     XVII, 27, 28, 30.
- Rudraka, XV, 89; XVII, 14 (cf.  
     Udraka).
- Raiwata, XVII, 14.
- Rohini, IV, 73.
- Rohitavastuka, XV, 96.
- Lumbinī, I, 23; XVII, 27.
- Lopamudrā, IV, 73.
- Vagrabāhu, IX, 20.
- Vanārā, XV, 94.
- Varanā, XVI, 5.
- Valabhid (Indra), X, 5.
- Varavartināb, the, XVI, 111.
- Vasiṣṭha, I, 47, 57; IV, 77; IX, 60.
- Vasus, the, VII, 7.
- Vimadeva, IX, 9.
- Vārāṇasi, XV, 87, 101; XVII, 6.
- Vālmīki, I, 48.
- Videhas, the, IX, 20.
- Vidyākara, XVII, 4.
- Vindhya, XIII, 38; XVII, 3.
- Vindhya-koshtha, VII, 54.
- Vivākī, IV, 78.
- Vivāmitra, IV, 20.
- Vishnu, XVII, 21, 24, 30.
- Vundā, XV, 95.
- Vumdadvīra, XV, 95.
- Vritra, VIII, 13; XI, 14.
- Vrishnis, the, XI, 31.
- Vrihatphalāb, the, XII, 58.
- Vrihaspati, I, 46; IV, 74, 75; VII,  
     43; IX, 12.
- Vezuvana, XVII, 16.
- Vezuvibāra, XVII, 17.
- Vaibhṛāga, IX, 20.
- Vaisvamītra hermitage, the, XI, 73.
- Vyāsa, I, 47.
- Sakti, XVII, 13.
- Sakra, see Indra.
- Saṃkhamedhīya (udyāna), XV, 102.
- Sākī, II, 27.
- Sākyā, Sākyas, the, I, 7, 14, 54, 63,  
     93; II, 25, 27; V, 1, 36; VI, 60;  
     VII, 13; VIII, 8; IX, 11, 24;  
     X, 11; XIII, 43; XV, 44, 85,  
     88; XVII, 1, 24.

- Sāmtanu, XIII, 12.  
 Sāmtâ, IV, 19.  
 Sâliputra, XVII, 11.  
 Sâli, XVII, 10.  
 Sâlyâ, XVII, 10.  
 Sâlvâs, the, IX, 60.  
 Sibi, XIV, 30.  
 Sîva, see Îvara.  
 Sukra, I, 46; IX, 10.  
 Sudhâdhivâsâb, the, I, 39; III, 26,  
     56; XIII, 31.  
 Sudhâvâsâb, the, XIV, 88.  
 Suddhodana, I, 9, 20; XVII, 17, 23.  
 Subhakritsnâb, the, XII, 56.  
 Sûra, I, 50.  
 Sauddhodani, II, 46; III, 40; XI, 1.  
 Sauri (*Krishna*), I, 50.  
 Srâvasti, XVII, 15.  
 Srenya, X, 10, 16 (cf. *Bimbisâra*).  
 Svetabâlârka, XVII, 4.
- Sagara, I, 49.  
 Samgâyin, XVII, 3.  
 Sanatkumâra, II, 27; V, 27.  
 Saptarshitârâ, I, 33.  
 Sabhya, XVII, 4.
- Samantakusuma, XV, 5.  
 Sarvârthatasiddha, II, 17; VII, 1.  
 Sâmkriti, IX, 60.  
 Sârathi (pura), XV, 98.  
 Sârasvata, I, 47.  
 Sugâtâ, XVII, 9.  
 Sudarâsana, XV, 92.  
 Sunirmitâb, the, XVI, 111.  
 Sumda, XI, 32.  
 Sumdarânanda, XVII, 27.  
 Sumitra (Sunantra?), VI, 36.  
 Suvarnânishtâbin, VIII, 77.  
 Sûryaka, XIII, 11.  
 Srimgaya (Samgaya?), VIII, 77.  
 Senagit, IX, 20.  
 Soma, IV, 73.  
 Sutasomî, XVII, 27.  
 Saunu, Saunava (?), XVII, 28, 30.  
 Svayambhû, II, 51; X, 2, 19; XVII,  
     30.  
 Svastika, XVII, 6.
- Hari (see Vishnu), XV, 103.  
 Himavat, I, 20; II, 3; IV, 27; V,  
     45; VIII, 36; IX, 68; XVII,  
     13.

## NOTES AND CORRECTIONS.

Page 11, note 2 (I, 63). Professor Jacobi writes, 'Indra's banner is intimately connected with the Gaina legend of king Domuha (see my Ausgew. Erzahl. in Mâhârâshtri, p. 40); the old Gaina legends originated in the East; cf. also Râmây. II, 74, 36; IV, 15, 37; 17, 2 (Bombay ed.).'

P. 21, l. 30 (II, 31 b). I have read in the translation *madaih* for the printed *mamdaih*.

P. 33, l. 30 (III, 50 c). If we read *api nâma sakto*, the translation should run, 'would that he might not be able to forsake us, even though he remained attached to us only through the restlessness of the senses.'

P. 49, note 2, l. 4, read *kumudesa*.

P. 60, l. 31 (V, 80 d). This might be rendered 'planting his footsteps' without alarm,' but I have taken *kakita* as meaning 'hurrying' from the *kakitagateh* of the next sloka.

P. 83 (VIII, 31 d), add to note 2, 'there is a similar confusion of *vigâdha* and *vigâdha* in the MSS. in VIII, 76.'



## **SANSKRIT TEXT**



## PREFACE

THE poem called the *Buddha-karita* is at present known to us only in three MSS., all, I believe, copies from an original, which is inaccessible in Nepal. The curious differences between them would naturally suggest a difference in their archetype; but there appears to be only one extant MS. From this Mr. Hodgson's copy was made, which was originally prepared for Burnouf, and is now in the National Library at Paris; the second copy belongs to the Wright Collection of MSS., now deposited in the University Library at Cambridge; and the third, which is in my own possession, is quite a recent transcript, made two years ago by a native *Pandit* at Káthmándu at Professor Bendall's request. I explain their differences by supposing that the original is full of marginal and textual corrections which have puzzled the transcribers. We find a curiously parallel case in Dr. Stein's description of the Kashmirian codex archetypus of the *Sárada* MSS. of the *Râga-taram-ginî*. He says,

'Another important fact, brought to light by a careful examination of the archetypus, explains the numerous and often not inconsiderable discrepancies found in the various *Sárada* MSS. and the *Devanâgarî* transcripts, which can all be proved to have been copied directly or indirectly from this identical archetype. Throughout the whole text written by Râgânaka Ratnâkantha variae lectiones have been written down by at least three successive hands. In copying from the MS. the scribes have followed indifferently the readings of the text or those of the annotators; hence the marked discrepancies in these later copies.'

Of these three transcripts of the *Buddha-karita*, only one, that in the National Library at Paris, is a *Devanâgarî* transcript,—the other two are in the Nepalese character. This explains, I think, the inaccuracies in the Paris MS., for I have generally noticed that transcripts from Nepal in the *Devanâgarî* were more inaccurate than those in the

Nepalese, from the imperfect acquaintance of the Hindu scribe with the foreign character.

My edition of the text has been chiefly made from the two MSS. in Cambridge—that in the University Library, which I call C, and my own, which I call D. These two hardly ever differ, and I have only noted their variations; consequently the readings of C must be understood to include those of D, unless a difference is mentioned; but I have also used a careful transcript of the Paris MS. (P), made by Professor Max Müller's Japanese pupils Kasawara and Bunyiu Nanjio. M. Sylvain Lévi, who published a careful edition and translation of the first book in the *Journal Asiatique*, but who generously gave up his intention of publishing the Sanskrit text of the rest of the poem as soon as he heard that I had begun printing my edition, kindly lent me his transcript of Books ii-vii, and I have used this to test the transcript of my Japanese friends, but I found that their work could generally be relied upon with perfect confidence. My text has thus been founded on a collation of the three MSS., but I have naturally inclined to follow the two Nepalese transcripts, partly because they were constantly at hand for reference, but still more because they appeared to me free from the additional errors introduced into the text by the P scribe's uncertainty in transcribing the puzzling Nepalese characters.

The Paris MS. was copied for Mr. Hodgson in the year 950 of the Nepalese era, i. e. 1830 A. D.—the scribe seems to call himself Amṛitānanda<sup>1</sup>; the colophon runs, *kharinīmāmite varshe āgrahāyanike site yame-mṛitānando likha (\*likhat?)*,—apparently an unfinished couplet.

My own MS. D has no general colophon nor mention of any date, but ends abruptly with the colophon of the seventeenth sarga. The Wright MS. C has after this colophon two slokas which give, but in different words, the same date and the same scribe's name as the Paris MS.,—but I shall return to this point presently.

The Buddha-karita is called in the colophon of each of its seventeen sargas a mahākāvya, and is ascribed to Asvaghosha. A solitary sloka is quoted in the commentary of Rāyamukuta on the Amarakosha i. 1. 1. 2, and also by Uggvaladatta in his commentary on the Unādi-sūtras i. 156.

<sup>1</sup> I believe that Amṛitānanda only made the original copy (now in Nepal), which he annotated in the margin.

These lines are found in Book viii, sl. 13, 'The city without him has no charms for us, like heaven without the lord of the Maruts when Vritra was slain.'

Several slokas are quoted from Asvaghosha in the *Subhāshitāvali*, published by Professor Peterson, but none of them occur in that part of our poem which is preserved.

Asvaghosha's own date is uncertain. Hiouen Thsang, who left India in A.D. 645, in the 'Mémoires sur les contrées occidentales,' Book xii. (vol. ii. p. 214 of Julien's transl.), says, speaking however of a former epoch which he does not definitely fix, 'À cette époque, dans l'orient, on remarquait Ma-ming (Asvaghosha); dans le midi Ti-p'o (Deva); dans l'occident Long-meng (Nāgārdjouna); dans le nord Thong-cheou (Kou-māralabdha). On les avait surnommés les quatre soleils qui éclairent le monde.' I-tsing visited India in 673, and he also names Asvaghosha among the ancient teachers, and even places him before Nāgārguna, Āryadeva, &c. He expressly praises him as a poet, and mentions his hymns which were used in the Buddhist ritual, and also his *Buddha-karita-kāvya*<sup>1</sup>. Whether he could be the contemporary and spiritual adviser of Kanishka in the first century A.D. is not yet proved, though it appears very probable; but at any rate his *Buddha-karita* seems to have been translated into Chinese early in the fifth century. This must imply that it enjoyed a great reputation among the Buddhists of India, and justifies our fixing the date of its composition at least one or two centuries earlier.

The *Buddha-karita* was also translated into Tibetan in the seventh or eighth century; the Tibetan translation, like the Chinese, consists of twenty-eight chapters. The Tibetan agrees much more closely than the Chinese with the original; in fact, from its verbal accuracy we can often easily reproduce the Sanskrit words: since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance the prepositions prefixed to verbal roots<sup>2</sup>. The Chinese version appears to be much more vague and diffuse. This can be explained, I suppose, from the fact that the standard of literary taste differed more widely in India and China than in India and Tibet, as

<sup>1</sup> See M. Fujishawa, *Journ. Asiat.* 1888, p. 425.

<sup>2</sup> I am indebted to Dr. H. Wenzel for all my information about the Tibetan.

the latter country had not the same fixed national canons of taste and therefore accepted more readily the foreign importation.

The first chapter in the Tibetan corresponds generally with the Chinese, but both omit the first twenty-four slokas of the Sanskrit text, which contain the very rhetorical description of the city of Kapilavastu. From this point up to the end of the thirteenth chapter the Tibetan (and to a less extent the Chinese) agrees fairly with the Sanskrit, and much of the fourteenth is the same in all three, but towards the end of the fourteenth the Sanskrit diverges widely ; and Books xv, xvi, and xvii in the Sanskrit have no direct relation to the corresponding books in the Tibetan or the Chinese.

Now here, I think, comes in the importance of the two *slokas* written in the Cambridge MS. on the last page after the colophon of the seventeenth sarga. Instead of the lame and imperfect attempt at a couplet in the Paris MS., the Cambridge MS. has a revised and completed version, as follows :

शून्यवाणांकयुवर्णे मार्गे मासेऽसिते खोरे ।  
अमृतानन्देन लिखितं बुद्धकाव्यं सुदुर्लभं ॥१॥  
सर्वचान्विष्य नो लब्ध्वा चतुःसर्गं च निर्मितं ।  
चतुर्दशं पञ्चदशं षोडशं सप्तदशं तथा ॥२॥

' In the year marked by a cipher, the (five) arrows, and a nine, in the month Mārgasīrsha (Nov.-Dec.), in the dark fortnight, and on the day ruled by the seventh astrological house Smara<sup>1</sup>, the poem about Buddha, very difficult to obtain, was written by Amṛitananda. [950=A.D. 1830.] Having searched for them everywhere and not found them, four cantos have been made by me, the fourteenth, fifteenth, sixteenth, and seventeenth.'

Then follow on the last page of the MS. twenty-four anonymous lines of Hindi, which are written partly in the text and partly in the margin round the four sides, in praise of Sri Rāgendra-vikrama, his son Sri Surendra-vikrama, and their minister Bhīmasena. We learn from Dr. Wright's 'History of Nepal' (p. 284) that Sri Rāgendra-vikrama was made king of Nepal in A.D. 1816, while Bhīmasena, who had received the titles of General and Kāzī, acted as prime minister. This king was

<sup>1</sup> Yama is the deity of the seventh lunar asterism, Bharani or Smara.

deposed in 1847, and his son Surendra-vikrama, who had been born in 1829, was raised to the throne. One of the Hindi lines curiously confirms this account as it says of Bhîmasena, 'So hi *ganaral-nâmdhârak, buddhisâgar bir hai.*'

But who was Amritânanda? An Amritânanda is mentioned in Râgendralâl Mitra's 'Nepalese Buddhist Literature' as the author of three treatises,—the *Khando-mritalatâ* (p. 79), the *Kalyânapamkavimsatikâ* (p. 99), and the *Virakusâvadâna* (p. 274); the two first are in Sanskrit, the last is in the Newârî language. There is a copy of the second work in the Royal Asiatic Society's Library, with the colophon *amritânanda-virakîtî*; and the same name occurs as the copyist of another MS., a MS. of the *Karunâpundarîka-mahâyânasûtra* (*amritânandendâlikhat*), associated with the date 916 of the Nepalese Samvat, i. e. A.D. 1796. We may therefore assume that his activity as a copyist and author lasted at least from 1796 till 1830. He was probably the father of the old Pandit of the Residency, Guñânanda, whose son Indrânanda holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundry temples.

Now may we not suppose this Amritânanda to have been the author of these four last sargas? In the third line the Cambridge MS. originally had *sargatrayam*, but *katuh-sargam* is written over as a correction. My conjecture is that the three last sargas, which have nothing corresponding to them in the Tibetan and Chinese versions, are entirely his composition; but that the first portion of the fourteenth, which does agree in part with the Tibetan and Chinese, is taken from some imperfect copy of the original and completed by this modern editor. The style of the three last sargas differs in a marked way from that of the thirteen earlier books. It is totally devoid of all attempt at ornament, and it is often grammatically and metrically incorrect. The metre of the fifteenth and sixteenth is mainly the same as that of the fourteenth, the epic sloka, but with many instances of an additional short syllable; that of the seventeenth consists of various forms of the *dandaka*, as the *kusumastavaka* with four sets of nine anapæsts, or the *mattamâtamgalilâkara* with four sets of nine amphimacers. This last sarga was certainly written in Nepal, as in sloka 28 we read that

Buddha commands Râhula and Gautamî and others to practise the vow of fasting called ahorâtra, the Lakshakaitya ceremony, the rite called *Srimgabherî*, and that called *Vasumdhârikâ*,—these four rites are all especially described in Nepalese books mentioned in Râgendralâl Mitra's 'Nepalese Buddhist Literature.' Thus in p. 221, we have the ahorâtravrâtanusamsâ with a legend to give it honour; in p. 275, in the account of the Vratâvadâna-mâlâ, we have the legend of Suvarnavarna to glorify the rite lakshakaitya-vrata; in p. 229, there is an account of a special treatise called *Srimgabherî*, which explains the rite as consisting of dedicating one more cowdung, clay, sandstone, or metal model *kaitya* daily, till the number reaches a hundred thousand,—with the accompaniment of music from a golden horn and other instruments; the same rite without the musical part is called *kaitya-samvara*. The *Vasumdhârâ*-vrata is similarly described in p. 271, as performed at early dawn on the second day of the moon with tântric ceremonies.

Again, in the twenty-ninth sloka we have the twelve sacred books of the Northern Buddhists, as given in Burnouf's Introduction, the Geya, Gâthâ, Nidâna, Avadâna, Sûtra, Vyâkara (wrongly for Vyakarana), Ityukta, Gâtaka, Vaipulya, Adbhuta<sup>1</sup>, Upadesa, and Udânaka. The last sloka is evidently intended to close the poem, and leaves no room for any additional books such as must have followed in the original Sanskrit, as they are found alike in the Chinese and the Tibetan translations. It runs thus,

'The glory of the Avadâna of the birth of the lion of the Sâkyas has thus been described by me, at length and yet very concisely; it must be corrected by Pandits wherever anything is omitted,—my childish speech is not to be laughed at, but to be listened to with pleasure; whatever virtue I may have acquired from describing the king of the Law, the deliverer from mundane existence, who assumes all forms—may it become a store of merit for the production of right activity and inactivity in others, and for the diffusion of delight among the six orders of beings.'

I have examined the MS. of Amritânanda's *Kalyânapamkavimsatikâ* in the Library of the Royal Asiatic Society: it was translated by Wilson many years ago, and his translation was republished in the second volume

<sup>1</sup> Adbhutadharma in Burnouf.

of his collected Works ; but the Sanskrit text has never been printed. Its colophon runs, iti śrī-naipāliyadevatākalyānapamkavimsatikāmrītā-nandavirākīta samāptā ! It is written in the Sragdharā metre, and the style, though fairly correct, is not free from errors of grammar ; thus in sloka 13 we find *abhyagami* used as 'he came.' The best stanza in the poem is the twenty-fourth :

शोर्वात् प्रागत्य योऽसौ सहितपरिक्षेपंद्रहासासिनादिं  
हित्ता शोषि इदेऽस्मिन् पुरवरमकरोऽस्मोकवासाय रथं ।  
सख्यभृताच्चसंस्थं सकलविनवरं प्रामवर्णनुभावः  
कल्पाणं यः क्रियात्स क्वचिदपि सरतां तिष्ठतां जीव्यहं तं ॥

' May Maṅgunāth, who, having come from the Sirsha mountain with his disciples, divided the mountain with his scymitar bright-flashing like the moon, and in the dried-up lake erected a city, pleasant for the residence of men, and worshipped the best of all Ginas who sits on the self-sustained lotus, be propitious to you wherever you move or stand.—I adore him.'

This is superior to anything in the three last sargas of the *Buddha-karita* ; but the remainder of the poem, as it enumerates the various deities and sacred places of Nepal, generally maintains one flat level of dulness. The two compositions, in point of literary merit, may be fairly ascribed to the same author. Each, for instance, abounds with *vara* at the end of a word, (often added merely to fill up the metre,) as in *pura-varam* and *sakalaginavaram* in this stanza ; in both we find Maitriya for Maitreya.

If my conjecture as to the recent origin of these concluding books be correct, we can only claim Asvaghosha's authorship for the first thirteen sargas and part of the fourteenth ; and to these therefore I would confine my critical remarks. A peculiar interest attaches to them from their importance in establishing Professor Bühler's views as to the successful cultivation, in Northern India, of artificial poetry and rhetoric—*kāvya* and *alamkāra*—in the early centuries of our era. Asvaghosha seems to be entitled to the name of the *Ennius* of the classical age of Sanskrit poetry. His style is often rough and obscure, but it is full of native strength and beauty ; his descriptions are not too much laboured, nor are they mere *purpurei panni*,—they spring directly

from the narrative, growing from it as natural blossoms, not as external appendages.

In this way I would venture to explain the remarkable parallels to be found between certain episodes of the Buddha-*karita* and some of the most admired passages in the great works of classical Sanskrit literature. I pass over the description of the glories of the city Kapilavastu at the commencement of the first sarga, (which might easily be illustrated by parallel passages in later poems,) because these verses may be of later date, as they are not found in either the Tibetan or the Chinese translation; but this objection will not apply to the other examples.

Readers of the *Raghuvam̄sa* will well remember the description in the seventh book, slokas 5-12, of the ladies of the city crowding to their windows to see prince Aga as he passes by from the *svayamvara*, where the princess Bhogya has chosen him as her husband. There is a striking parallel to this episode in the third book of the Buddha-*karita*, slokas 13-24, where the young prince makes his first entry into his father's capital,—that expedition, during the course of which he is to make his first acquaintance with old age as the inevitable shadow which dogs the steps of youth. I can hardly doubt that Kālidāsa's finished picture was suggested by the rough, but vigorous outlines in Asvaghosha; he was the Buddhist Ennius, who gave the first inspiration to the Hindu Virgil. We must not forget here, that in Kālidāsa the description only belongs to an episode in the main poem,—in the Buddhist author it is a natural incident in one of the most important chapters of the whole work. Kālidāsa merely brings in a few characteristic details, as he is hurrying on to the marriage and the subsequent attack by the disappointed rivals; Asvaghosha dwells in a more leisurely way on the various attitudes and gestures of the women, in order to bring out in bolder relief the central figure of his hero. One verse certainly in Asvaghosha seems to me to have been directly taken and amplified by Kālidāsa.

Asvaghosha says, iii. 19, 'The lotus faces of the women gleamed while they looked out from the windows, with their ear-rings coming into mutual proximity, as if they were real lotuses fastened upon the houses.' Kālidāsa develops this crude sketch into a more finished

picture. ‘The lattices, whose apertures were crowded with the intensely curious faces of the women, perfumed with wine,—while their bee-like eyes fluttered restlessly,—seemed as though they were adorned with lotuses.’

We can prove that Kālidāsa was not insensible to Buddhist influences, for in the twelfth book of the *Raghuvamṣa* we have (*sloka 21*) that remarkable trace of Buddhism, where it is said, in the description of Rāma’s journey with Sītā in the forest, ‘He every now and then fell asleep from fatigue on Sītā’s lap, resting under a tree whose shadow was motionless through his divine power.’ This well-known miracle of Buddha’s childhood does not occur in Asvaghosha, but it is given in the *Lalita-vistara* (ch. xi).

Again, in the *Rāmāyaṇa* (Bomb. ed. v. 10. 34–49), there is an account how the monkey Hanumat enters Rāvaṇa’s palace by night and sees his wives all asleep in the seraglio, and their various attitudes are described, as they lie unconscious of a stranger’s presence. There is an exactly parallel description in the fifth book of the *Buddha-karita* (*slokas 48–61*), where the prince, on the night of his leaving his home for ever, sees the women of his seraglio suddenly cast by a divine spell into a deep sleep, and he gazes on them as they lie with their limbs and gestures all distorted. Here again in the Hindu poem it is merely a purposeless episode, only introduced for the sake of ornament; in the Buddhist poem it is an essential element of the story,—it is the final impulse which stirs the Bodhisattva to make his escape from the world. In the *Rāmāyaṇa* the similarity is more evident, as the description there is only a continued repetition of two stanzas in the *Buddha-karita* (v. 50), ‘Another woman was sleeping, embracing her drum as a lover, with her two arms tender like the shoot of a young lotus, and bearing their bracelets closely linked, blazing with gold;’ or (v. 55), ‘Another damsel lay sound asleep, embracing her big lute as if it were a female friend,—and she rolled it about, while its golden strings trembled, with her own face bright with her shaken ear-rings.’

The Rāma myth is several times referred to in the *Buddha-karita*. Thus the charioteer *Kṛṣṇadaka*, in vi. 36, says to the prince, ‘I cannot go to the city with my soul thus burning, leaving thee behind in the forest, as Sumitra left the son of Raghu,—Sumitra here represents the

Sumantra of our present text of the Râmâyana; so in viii. 8, ‘The people of the city shed tears in the road, as when in old days the chariot of the son of Dasaratha came back;’ or ix. 9, ‘Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint (Agastya), the son of Urvasî, went with Vâmadeva, wishing to see Râma when he dwelt in the forest;’ or ix. 59, ‘So Râma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.’ But these references are vague, and do not necessarily imply the previous existence of our present Râmâyana.

In the thirteenth book we have the description of Buddha’s temptation by Mâra and his three daughters; and as Mâra is distinctly identified with Kâma the flower-armed god, we are at once reminded of the similar scene in the Kumâra-sambhava, where Kâma discharges his arrow against Siva. Mâra says to Buddha, xiii. 11, ‘This arrow is uplifted by me,—it is the very one which was shot against Sûryaka, the enemy of the fish.

‘So too, I think, when somewhat probed by this weapon, even the son of Idâ, the grandson of the Moon, became mad; and Sâmtanu also lost his self-control,—how much more then one of feebler powers, now that the age has become degenerate!’

Mâra is described in xiii. 7, 8, in very similar terms to the description of Kâma in the Kumâra-sambhava, ‘Then having seized his flower-made bow and his five infatuating arrows, he drew near to the root of the Asvattha tree with his children,—he the great disturber of the minds of living beings. Having fixed his left hand on the end of the barb and playing with the arrow, Mâra thus addressed the calm seer as he sat on his seat, preparing to cross to the further side of the ocean of existence.’

We may surely compare those lines in the Kumâra-sambhava iii. 64, where Kâma is described—

उमासमबं हरवद्वलस्यः शरासनज्यां मुङ्गराममर्श ॥

‘In the presence of Umâ, fixing his aim at Hara, he repeatedly fingered the bow-string.’

When these sensual temptations fail, Mâra tries to frighten Buddha’s constancy by an onset of all kinds of monsters and demons,—a scene which is imitated in Arguna’s trial in the Kirâtârgunîya.

The Buddha-*karita* is always called in the colophons of the different sargas a mahâkâvya, and it certainly shows an acquaintance on its author's part with the teachings of the Hindu rhetoric or alamkâra. Of course the common figures *upamâ*; *utprekshâ*, and *râpaka* occur everywhere; but we find now and then specimens of more elaborate ornament.

Thus in viii. 37, when Buddha's queen Yasodharâ finds that her husband has abandoned her, she bursts out, 'These lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves.' We have also curiously long-spun instances of 'allegory' or *aprastutaprasamsâ* in such *slokas* as i. 76, 'The thirsty world of living beings will drink the flowing stream of his law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with *kakravâka* birds'; or xiii. 65, 'The tree of knowledge, whose roots grow deep in firmness and whose fibres are patience,—whose flowers are moral actions and whose branches are memory and thought, and which gives out righteousness as its fruit,—surely, when it is growing, it should not be cut down.'

So we have often rhetorical contrasts well worked out, as in iii. 22 :—

'Gazing down upon the prince in the road, the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven;'

Or viii. 56, 'That body which deserves to sit or lie on the roof of a palace, honoured with costly garments, aloes, and sandalwood,—how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain?'

So viii. 30, in the description of the palace after the prince's flight, 'As the women pressed their breasts with their hands, so too they pressed their hands with their breasts,—dull to all feelings of pity, they made their hands and their bosoms inflict mutual pains on each other.'

We have a very artificial verse, with the figure *yathâsamkhyâ* in it, in v. 26 :—

'The prince, whose form was like the peak of a golden mountain,—

whose eye, voice, and arm resembled a bull, a cloud, and an elephant,—whose countenance and courage were like the moon and a lion :'

गजमेघवंभवाङ्गनिस्त्रावः ।  
शशिसिंहाननविक्रमः प्रपेदे ॥

Or again, v. 42, where he is described, 'Bright like a golden mountain and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch, form, and high qualities :'

शशांगविलोचनात्मभावात् ।  
वचनसर्वपुरुषीर्जहार ॥

In iii. 51 we have *rasāntara* employed in its technical sense as a counter emotion made use of to cancel one already prevailing, where the king determines to divert his son's melancholy by an expedition outside the palace—

रसान्तरं स्थादिति मन्यमाचः ।

in accordance with the definition in the Sâhyadarpana (§ 220)—

रभसत्रासहर्षदेः कोपयंशो रसान्तरं ।

'By a "diversion of feeling" (*rasāntara*) we mean the banishing of petulance by some violent fear, joy, or the like.'

I have also noticed a curious point of resemblance between Asvaghosha and Kâlidâsa in the occasional references to the festival of Indra's banner, which is, I believe, peculiar to Western India.

Kâlidâsa refers to it in *Raghuvamsa* iv. 3, 'His subjects with their children rejoiced as they beheld his new rising, with their long rows of uplifted eyes, as at the raising of Indra's banner in the festival for raiq.'

So in Asvaghosha i. 63 the seer Asita says that he is come 'with a longing to see the banner of the Sâkyâ race as if it were Indra's banner being set up ;'

And again in viii. 73, 'Having heard of the arrival of *Khandaka* and *Kamthaka*, and having learned his son's fixed resolve, the lord of the earth fell struck down by sorrow, like the banner of Indra when the festival is over.'

The style of the poem is peculiar, as there is often a mixture of roughness and rusticity which, unless we can account for it by corruption of the text, does not harmonise with the frequent attempts at ornament and polish. Some of the words used are only known to us from the early lexicons, as the *Amarakosa*, &c., as e.g. *dhishnya*, 'a dwelling,' which is a favourite word, and occurs four or five times; *krisana*, 'gold,' ii. 36; *gantri*, 'a cart' (*Amarakosa*, *Hemakandra*), ii. 22; *Lekharshabha* (*Amarakosa*), 'Indra,' vii. 8. I may also mention *samgrâhaka*, 'a charioteer,' iii. 27, which occurs in Pâli; *rasâ*, 'the earth,' v. 5; *yâkitaka*, 'a loan,' xi. 22, which occurs in *Pânini* iv. 4, 21, and the *Amarakosa*; *dushkuha*, i. 18, 'hard to be roused to wonder,' 'incredulous,' which occurs in the *Divyâvadâna*; *dharman* is used for *dharma*, 'custom,' in v. 77 and xi. 20.

The *Buddha-karita* will tell us little new about Buddhism and its history, but it is full of information for those who are interested in the history of Sanskrit literature; and I am sure that other and younger eyes than mine will bring many points of interest to light which I have failed to see, as I was too much engrossed with minute varieties of reading and difficulties of interpretation to have always had leisure or insight for these larger questions. After all, I have been obliged to leave many passages which are obscure from some undetected corruption in the text. The inaccuracy of the Nepalese MSS. must be my plea, as I submit this *editio prima* of the *Buddha-karita* to the criticism of Sanskrit scholars.

E. B. C.

CAMBRIDGE,  
October 23, 1892.

## ERRATA.

- i. 52 c. Add note, 'अनष्टां P.'  
 83 d. सारवत्तां?
- ii. 56 d. Read आपत्त यावत्
- iii. 5 d. " परां  
 22 c. " उच्चोन्नुद्वाऽ  
 24 c. " उपैथतीति  
 25 c. " आलोक्य  
 v. 50 c. " तथापरा?  
 vi. 2 c. " यदृद्वा

- |       |        |                   |
|-------|--------|-------------------|
| vi.   | 47 a.  | Read तेच्छं       |
| vii.  | 29 c.  | अभिसंधिः          |
| ix.   | 7 b    | आमत्र्य           |
| xii.  | 27 b   | वांधविभ्यः        |
|       | 63 c.  | भवेद्य०           |
|       | 64 d.  | ०क्रियया यदिष्टते |
| xiii. | 117 d. | (ex cop.) यावत्   |
| xiii. | 62 d.  | प्रनष्टे          |
| xiv.  | 62 d.  | वांक्षिभिः        |
| xv.   | 1 b    | स्थयमानः          |

## ADDITIONAL ERRATA

- i. 50 c. Read शीरि:  
 iii. 64 c. " द्वीर्धिकं  
 iv. 20 b. " महन्त्यपः  
 55 c (note) " असंविषेष  
 59 c. " तिष्ठित्वीदेवा?

- |        |       |                |
|--------|-------|----------------|
| v.     | 10 d  | Read अनास्तव०  |
| xii.   | 23 b  | परिपांति       |
|        | 42 b. | शीति --- घम्मे |
|        | 68 d. | चंचलाः         |
| xviii. | 29 a. | विलग्नलौ       |

<sup>1</sup> Prof. Kielhorn's correction.

THE BUDDHA-KARITA  
OF  
ASVAGHOSHA.

BOOK I.

ओं नमः सर्वज्ञाय\* ॥

श्रियं पराधीयो विदधिद्विधातृजित् तमो निरस्यन्नभिभूतभानुभृत् ।  
नुदन्निदाघं जितचारुचंद्रमाः स वंद्यते १ हेन्निह यस्य नोपमा ॥१॥  
आसीद्विशालोक्तसानुलङ्घ्या पयोदपंक्त्येव परीतपार्थं ।  
उदयधिष्ठयं<sup>१</sup> गगणे २ वगाढं पुरं महर्षेः कपिलस्य वस्तु<sup>२</sup> ॥२॥  
सितोक्ततेनेव नयेन हत्वा<sup>३</sup> कैलासशैलस्य यदभ्रशेभां ।  
भ्रमादुपेतान वहदंबुवाहान<sup>४</sup> संभावनां वा सफलीचकार ॥३॥  
रत्नप्रभोङ्गासिनि यत्र लेभे तमो न दारिद्र्यमिवावकाशं ।  
परार्थपौरिः सहवासतोषात् कृतस्मितेवातिरराज लक्ष्मीः ॥४॥  
यद्बेदिकातोरणसिंहकणेरन्तर्दधान<sup>५</sup> प्रतिवेशम शेभां ।  
जगत्यदृष्टुव<sup>६</sup> समानमन्यत्स्यधी स्वगेहैर्मिथ एव चक्रे ॥५॥  
रामामुखदून परिभूतपद्मान<sup>७</sup> यत्रापयातो ८ यविमान्य भानुः ।

\* ओं नमो रत्नवयाय ॥ P.                    १ Ex conj. ०धिष्ठोर्गगणे C; ०धिष्ठोर्गगने P.  
(For *dkishnya*, cf. iv. 102; v. iii. 40; ix. 2.)      २ Sic C.P.      ३ कैलाशं C.P.      ४ वहदं-  
बुवहान् P.      ५ ०कणे P.—दधानां C.P.      ६ अदृष्टुव P.      ७ यत्रोपयातो C.

संतापयोगादिव<sup>१</sup> वारि वेष्टुं पश्चात्समुदाभिमुखः प्रतस्ये ॥६॥  
 शाकधार्जितानां यशसां जनेन दृष्ट्वांतभावं गमितोऽयमिन्द्रः ।  
 इति धजैश्चारुचलत्पत्तकैर्यन्मार्हमस्यांकमिवोद्यच्छत् ॥७॥  
 कृत्वा पि रात्रौ कुमुदप्रहासमिन्द्रोः कैर्यद्रजतालयस्यैः ।  
 सौवर्णहर्ष्येषु गतार्कपादैर्दिवा<sup>२</sup> सरोजद्युतिमाललंबे ॥८॥  
 महीभृतां मूर्धिं कृताभिषेकः शुद्धोदनो नाम नृपोऽर्केबंधुः ।  
 अध्याशयो वा स्फुटपुडरीकं पुराधिराजं तदलंचकार ॥९॥  
 भूभृत्पराध्योऽपि सपक्ष एव प्रवृत्तदानोऽपि मदानुपेतः ।  
 ईशोऽपि नित्यं समदृष्टिपातः सौम्यस्वभावोऽपि पृथुप्रतापः ॥१०॥  
 भुजेन यस्याभिहताः पतंतो द्विषद्विषेद्राः समरांगणेषु<sup>४</sup> ।  
 उद्भांतमुक्ताप्रकैरः शिरोभिर्भक्त्येव पुष्पांजलिभिः प्रणेमुः ॥११॥  
 अतिप्रतापादवधूय शबून्महोपरागानिव<sup>५</sup> तिगमभानुः ।  
 ६ उद्योतयामास जनं समंतात्प्रदर्शयन्नाश्रयणीयमार्गान् ॥१२॥  
 धर्मार्थकामा विषयं मिथोऽन्यं न वेशमाचक्षमुरस्य नीत्या ।  
 विस्पर्धमाना इव तूयसिष्ठेः सुगोचरे दीप्ततरा बभूवुः ॥१३॥  
 उदारसंख्यैः सचिवैरसंख्यैः कृतायभावः स उद्यभावः ।  
 शशी यथा भैरकृतान्यथाभैः<sup>७</sup> शाक्येद्राजः सुतरां रराज ॥१४॥  
 तस्यातिशेभाविसुतातिशेभा<sup>८</sup> रविप्रभेवास्ततमःप्रभावा ।  
 समयदेवीनिवहायदेवी बभूव मायापगतेव माया ॥१५॥

<sup>१</sup> ऋदि च P.<sup>२</sup> इषोद० P.<sup>३</sup> सरोज C (not D).<sup>४</sup> अंगलेषु P.<sup>५</sup> तीर्म ० P.<sup>६</sup> उद्योत० C P.<sup>७</sup> Should we read यथा भैरकृतान्यथाभः?<sup>८</sup> रविप्रभोष० P (and C pr. m.)

प्रजासु मातेव हितप्रवृत्ता गुरौ जने भक्तिरिवानुवृत्ता ।  
लक्ष्मीरिवाधीशकुले कृताभा जगत्यभूदुत्तमदेवता या<sup>१</sup> ॥१६॥  
कामं सदा स्तीचरितं तमिसं<sup>२</sup> तथापि तां प्राप्य भृशं विरेजे ।  
न हींदुलेखामुपगम्य शुभ्रां नक्तं तथा संतमसत्वमेति ॥१७॥  
<sup>३</sup> अतींद्रियेनात्मनि <sup>४</sup> दुष्कुहोऽयं मया जनो योजयितुं न शक्यः ।  
इतीव सूक्ष्मां प्रकृतिं विहाय धर्मेण साक्षाद्विहिता स्वमूर्तिः ॥१८॥  
च्युतोऽथ कायात्तुषितात् चिलोकीमुद्योतयनुत्तमबोधिसत्त्वः ।  
विवेश तस्याः स्मृत एव कुक्षी नंदागुहायामिव नागराजः ॥१९॥  
धृत्वा हिमाद्रिधवलं गुरु घटिषाणं दानाधिवासितमुखं द्विरदस्य  
रूपं ।

शुद्धोदनस्य वसुधाधिपतेर्महिष्याः कुक्षिं विवेश स जगद्यसनक्ष-  
याय ॥२०॥

रक्षाविधानं प्रति लोकपाला लोकैकनाथस्य दिवोऽभिजग्मुः ।  
सर्वत्र भांतोऽपि हि चंद्रपादा भजंति केलासगिरौ विशेषं ॥२१॥  
मायापि तं कुक्षिगतं धधाना विद्युडिलासं<sup>५</sup> जलदावलीव ।  
दानाभिवैषः परितो जनानां दारिद्र्यतापं शमयांचकार<sup>६</sup> ॥२२॥  
सांतःपुरजना देवी कदाचिदथ लुंबिनीं ।  
जगामानुमते राज्ञः संभूतोत्तमदोहदा ॥२३॥  
शाखामालंबमानायाः<sup>७</sup> पुष्पभारावलंबिनीं ।

<sup>१</sup> देवताभा P. The last letters have been altered in C to या ; या D.      <sup>२</sup> ऋं P.  
<sup>३</sup> So D; अनिंद्रिये० P; C has अतींद्रि० corrected to अनींद्रि०      <sup>४</sup> दुःकुहो P.  
<sup>५</sup> केलाश० C.P.      <sup>६</sup> ऋं C.P.      <sup>७</sup> दारिद्र० C.P.      <sup>८</sup> ऋभूव C.  
<sup>९</sup> आलंबमानायाः P.

देव्याः कुक्षिं विभिद्याशु वोधिसत्त्वो विनिर्ययौ ॥२४॥

<sup>१</sup> ततः प्रसन्नश्च बभूव पुष्टस्तस्याश्च देव्या व्रतसंस्कृतायाः ।

पार्श्वात्सुती लोकहिताय जज्ञे निर्वेदनं चैव निरामयं च ॥२५॥

प्रातः पयोदादिव <sup>२</sup> तिग्मभानुः <sup>३</sup> समुद्भवन्सोऽपि च मानुकुषेः ।

स्फुरन्मयूखैर्वेहतांधकारैश्चकार लोकं कनकावदातम् ॥२६॥

तं जातमाचमथ कांचनयूपगौरं<sup>४</sup> प्रीतः सहस्रनयनः शनैरेगृ-  
ह्लात्<sup>५</sup> ।

<sup>६</sup> मंदारपुष्पनिकरैः सह तस्य मूर्धि खान्निर्मले च विनिपेततुरं-  
बुधारे ॥२७॥

सुरप्रधानैः परिधार्यमाणो<sup>७</sup> देहांशुजालैरनुरंजयस्तान् ।

संध्याभजालोपरिसंनिविष्टं नवोडुराजं विजिगाय लक्ष्म्या<sup>८</sup> ॥२८॥

ऊरोर्यथौर्वस्य<sup>९</sup> पृथोश्च हस्तान्मांधातुरिद्वित्तिमस्य मूर्ध्भेः ।

कक्षीवतश्चैव <sup>१०</sup> भुजांसदेशात्तथाविधं तस्य बभूव जन्म ॥२९॥

ऋणे गर्भादभिनिःसृतः सन् बभौ गतः खादिव योन्यजातः ।

कल्पेष्वनेकेष्विव भावितान्मा यः संप्रज्ञानन् सुषुवे न मृढः ॥३०॥

दीशा च धैर्येण श्रिया रराज बालो रविर्भूमिमिवावतीर्णः ।

तथातिरीप्तोऽपि निरीक्ष्यमाणो<sup>११</sup> जहार चक्षुंषि यथा शशं-  
कः ॥३१॥

<sup>१</sup> From this point the Tibetan and Chinese versions begin to agree more or less closely with the Sanskrit text. D om. 25-45. <sup>२</sup> तीर्गम० C : तीर्गभानुः P. <sup>३</sup> समुद्भ-

वेत्सो C. <sup>४</sup> ऋः C. <sup>५</sup> ऋन् C; ऋलत् P. <sup>६</sup> मांदार० C. <sup>७</sup> ऋमानो

C P. <sup>८</sup> After this sloka the MSS. repeat sloka 25. <sup>९</sup> यथोर्वस्य C P.

<sup>१०</sup> भुजांश० P (cf. v. 56). <sup>११</sup> ऋणो C.

स हि स्वगाचप्रभयोज्ज्वलंत्या दीपप्रभां भास्तुरवन्मुमोष ।  
 महार्हजांबूनदचारुवर्णो विद्योतयामास दिशश्च सर्वाः ॥३२॥  
 अनाकुलान्यन्नसमुक्ततानि निष्पेषवंत्यायतविक्रमाणि ।  
 तथैव धीराणि पदानि सप्त सप्तर्थितारासदृशो जगाम ॥३३॥  
 बोधाय <sup>१</sup>जातोऽस्मि जगडितार्थमन्त्या <sup>२</sup>तथोत्पत्तिरियं ममेति ।  
 चतुर्दिशं सिंहगतिर्विलोक्य वाणीं च भव्यार्थकरीमुवाच ॥३४॥  
 खात्प्रसुते चंद्रमरीचिशुभ्रे द्वे त्रारिधारे शिशिरोषणवीर्ये ।  
 शरीरसौख्यार्थमनुक्तरस्य <sup>३</sup>निपेततुर्मूर्धनि तस्य सौम्ये ॥३५॥  
 श्रीमद्विताने कनकोज्ज्वलांगे <sup>४</sup>वैदूर्यपादे शयने शयानं ।  
 यद्गौरवाक्तांचनपद्महस्ता यक्षाधिपाः <sup>५</sup>संपरिवार्यं तस्युः ॥३६॥  
 मायातनूजस्य दिवौकसः खे यस्य प्रभावात्प्रणैः शिरोभिः ।  
 आधारयन पांडरमातपत्रं बोधाय जेपुः परमाशिषश्च ॥३७॥  
 महोरगा धर्मविशेषतर्षाङ्गुडेष्वतीतेषु कृताधिकाराः ।  
 यमव्यजन् भक्तिविशिष्टनेत्रा मंदारपुष्टैः समवाकिरंश्च ॥३८॥  
 तथागतोत्पादगुणेन तुष्टाः शुद्धाधिवासाश्च विशुद्धसत्त्वाः ।  
 देवा ननंदुर्विंगते <sup>६</sup>पि रागे ममस्य दुःखे जगतो हिताय <sup>७</sup> ॥३९॥  
 यस्मिन् प्रसूते गिरिराजकीला वाताहता नौरिव भूम्बचाल ।  
 सचंदना चोत्पलपद्मगर्भा पपात वृष्टिर्गगणादनभ्रात् ॥४०॥  
 वाता ववुः स्पर्शसुखा मनोज्ञा दिव्यानि वासांस्यवपातयंतः ।

<sup>१</sup> अञ्जा० P.      <sup>२</sup> चातो P?      <sup>३</sup> Ex conj. <sup>४</sup>मान्या C; <sup>५</sup>मांत्या P.      <sup>६</sup> So in P  
and in the marg. of C; C originally had <sup>६</sup>सौख्यमत्यंतराय.      <sup>७</sup> <sup>८</sup>कोञ्जसागै० C.P.  
 संपदिवार्य P.      <sup>७</sup> अधा० P.      <sup>८</sup> तथागतोत्पादगुणेन C; तथागतोत्पाद० P.  
<sup>९</sup> Ex conj. हितो यः C.P.      <sup>१०</sup> गगनाद० C.P.

सूर्यः स एवाभ्यधिकं चकाशे जज्वालं सौम्यार्चिरनीरितोऽग्निः॥४१॥  
 प्रागुत्तरे<sup>१</sup> चावसथप्रदेशे कूपः स्वयं प्रादुरभूत्सितांबुः ।  
 अंतः पुराण्यागतविस्मयानि यस्मिन् क्रियास्तीर्थं इव प्रचक्षुः॥४२॥  
 धर्मार्थिभिर्भूतगणैश्च दिव्यैस्तद्वर्णनार्थं<sup>२</sup> बलमापं पूरः ।  
 कौतूहलेनैव च<sup>३</sup> पादपैश्च<sup>४</sup> प्रपूजयामास सगंधपुष्पैः॥४३॥  
 पुष्पदुमाः स्वं कुमुमं पुफुक्षुः<sup>५</sup> समीरणोङ्गामितदिक्सुगंधिः<sup>६</sup> ।  
 सुसंभ्रमद्वंगवधूपगीतं भुजंगवृदापिहितात्तवातं<sup>७</sup>॥४४॥  
 क्वचित् क्षणत्रूर्यमृदंगारीतैर्णिणामुकुंदामुरंजादिभिश्च ।  
 स्त्रीणां<sup>८</sup> चलकुंडलभूषितानां विराजितं चोभयपार्श्वतस्तत्॥४५॥  
 यद्राजशास्त्रं भृगुरंगिरा वा न चक्रतुर्वेशकरावृषी तौ ।  
 तयोः सुतौ तौ च ससर्जतुस्तकालेन शुक्रश्च वृहस्पतिश्च॥४६॥  
 सारस्वतश्चापि<sup>१०</sup> जगाद न एवं वेदं पुनर्यं ददृशुर्नं पूर्वं ।  
 व्यासस्त्वैयनं बहुधा चकार न यं वशिष्ठः कृतवानशक्तिः॥४७॥  
<sup>११</sup> वाल्मीकिनादश्च ससर्जं पद्यं जयंथं यन्न च्यवनो<sup>१२</sup> महर्षिः ।  
 चिकित्सितं यच्च चकार नाच्चिः पश्चात्तदाचेय ऋषिर्जगाद्॥४८॥  
 यच्च द्विजत्वं कुशिको न लेभे तत्साधनं सूनुरवापं राजन्<sup>१३</sup> ।  
 वेलां समुद्रे सगरश्च दधे नेत्रवाकवो यां प्रथमं बबंधुः॥४९॥  
 आचार्यकं योगविधौ द्विजानामप्राप्तमन्यैर्जनको जगाम ।

<sup>१</sup> Ex conj. वावस्थश्च० C; वावस्थ० P.

<sup>२</sup> Ex conj. बलमाप्रपूरेः C P.

<sup>३</sup> P. om. च.

<sup>४</sup> अपेश्च C.

<sup>५</sup> Ex conj. प्रफुक्षुः C; पफेलुः P.

<sup>६</sup> गंधिः P.

<sup>७</sup> वृद्धोपिहितात्तवातं P.

<sup>८</sup> मुरुज्ज० C P.

<sup>९</sup> चरत् C.

<sup>१०</sup> सारस्वत० C.

<sup>११</sup> Ex conj. वाल्मीक० C P.

<sup>१२</sup> ओलो C.

<sup>१३</sup> राजं C P.

खातानि कर्माणि च यानि शौरैः श्रूरादयस्तेष्वबला बभूवुः ॥५०॥  
 तस्मात्प्रमाणं<sup>१</sup> न वयो न कालः कश्चित्कचिच्छैष्यमुपैति लोके ।  
 राज्ञामृषीणां च हितानि तानि कृतानि पुत्रैरकृतानि पूर्वेः<sup>३</sup> ॥५१॥  
 एवं नृपः प्रत्ययितद्विजैस्त्रिराश्वसितश्वाप्यभिनन्दितश्व ।  
 शंकामनिष्टां विजहौ मनस्तः प्रहर्षमेवाधिकमास्त्रोह ॥५२॥  
 प्रीतश्व तेभ्यो द्विजसत्त्वमेभ्यः सत्कारपूर्वं प्रददौ धनानि ।  
 भूयादयं भूमिपतिर्यथोक्ते<sup>४</sup> यायाज्ञरामेत्य वनानि चेति ॥५३॥  
 अथो निमित्तैश्व तपोबलाच्च तज्जन्म जन्मांतकरस्य बुद्धा ।  
 शाक्येश्वरस्यालयमाजगाम सद्गर्मतर्षादसितो महर्षिः ॥५४॥  
 त ब्रह्मविद्ब्रह्मविदां<sup>५</sup> ज्वलंतं<sup>६</sup> ब्राह्म्या श्रिया चैव तपःश्रिया च ।  
 राज्ञो गुरुणारवसक्तियाभ्यां प्रवेशयामास नरेंद्रसद्य ॥५५॥  
 स पार्थिवांतःपुरसंनिकर्षं कुमारजन्मागतहर्षवेगं ।  
 विवेश धीरो बलसंज्ञयैव तपःप्रकर्षाच्च जराश्रयाच्च ॥५६॥  
 ततो नृपस्तं मुनिमासनस्यं<sup>७</sup> पाद्यार्घ्यपूर्वं प्रतिपत्य सन्ध्यक् ।  
 निमंचयामास यथोपचारं पुरा दशिष्ठं स द्विष्ठांतिदेवः<sup>८</sup> ॥५७॥  
 धन्योऽस्यनुग्राम्यमिदं कुलं मे यन्मां दिदृसुभर्गवानुपेतः ।  
 आज्ञाप्यतां किं करवाणि सौभ्यं जिष्ठोऽस्मि विश्रंभितुमर्ह-  
 सीति ॥५८॥  
 एवं<sup>९</sup> नृपेणोपनिमंचितः सन्सर्वेण भावेन मुनिर्यथावत् ।

<sup>१</sup> अं C.<sup>२</sup> श्रेष्ठं C.P.<sup>३</sup> छतानि पूर्वैरछतानि पुत्रेः P.<sup>४</sup> नक्ती O.P.<sup>५</sup> विदां C.P., corrected in C to विदं (D विदं).<sup>६</sup> ब्रह्म्या P.<sup>७</sup> पाद्यार्घं P.<sup>८</sup> इवातिदेवः C, but cf. ix. 20, 60.<sup>९</sup> नृपेण C.

सविस्मयोन्पुस्त्रिविशालदृष्टिर्गमीर्थीराणि वचांस्युवाच ॥५७॥  
 महात्मनि त्वयुपपत्तमेतत् प्रियातिथौ त्यागिनि धर्मकामे ।  
 सत्त्वान्वयज्ञानवयोऽनुरूपा स्त्रिगृहा यदेवं मयिते मतिः स्यात् ॥६०॥  
 एतच्च तद्देव नृपर्षयस्ते धर्मेण सूक्ष्माणि धनान्वयात्य ।  
 नित्यं त्यजन्तो विधिवद्भूवुस्तपोभिराद्वा विभवैर्दरिद्राः ॥६१॥  
 प्रयोजनं यत्तु ममोपयाने तन्मे श्रृणु प्रीतिमुपेहि<sup>१</sup> च त्वं ।  
 दिव्या मया दिव्यपथे श्रुता वाग्बोधाय जातस्तनयस्तवेति ॥६२॥  
 श्रुत्वा वचस्तच्च मनश्च युक्ता ज्ञात्वा निमित्तैश्च ततोऽस्युपेतः ।  
 दिदृक्षया शाक्यकुलध्वजस्य शक्रध्वजस्येव समुच्छ्रूतस्य ॥६३॥  
 इत्येतदेवं वचनं निशम्य प्रहर्षसंभ्रांतगतिर्नरेदः ।  
 आदाय धात्र्यंकगतं कुमारं संदर्शयामास तपोधनाय ॥६४॥  
 चक्रांकपादं<sup>२</sup> स तथा महर्षिर्जालावनञ्चांगुलिपाणिपादं ।  
 'सोर्णभ्रुवं वारणवस्तिकोशं सविस्मयं राजसुतं ददर्श ॥६५॥  
 धात्र्यकसंविष्टमवेष्य चैनं देव्यकसंविष्टमिवाग्निसूनुं ।  
 बभूव<sup>३</sup> पक्षमांतरिवांचिताशुर्निश्चस्य चैवं चिदिवोन्मुखोऽभूत् ॥६६॥  
 दृष्ट्वासितं तत्त्वुपरिष्ठुताक्षं स्तेहात्तु पुचस्य नृपश्चकंपे ।  
 सग्रन्दं<sup>४</sup> वाष्पकषायकंठः पप्रच्छ च प्रांजलिरानतांगः ॥६७॥  
 स्वत्पांतरं यस्य<sup>५</sup> वपुर्भुनेः स्याद्बहुतं यस्य च जन्म दीप्तं ।  
 यस्योहमं भाविनमात्थ चार्थं<sup>६</sup> तं प्रेष्य कस्मात्तव धीर वाष्पः ॥६८॥

<sup>१</sup> उपेहि C.P.

<sup>२</sup> Sic C.P. Should we read 'मतिः'?

<sup>३</sup> पाणिं P (cf.

Beal, i. 83). <sup>४</sup> Ex conj. सर्वं C.P. [Tibetan has *sorna*, H. W.] <sup>५</sup> Ex conj.

पक्षांतरिचिताशुं C.P. (O अशुं). <sup>६</sup> सग्रन्दं C. <sup>७</sup> उभेः P; C has वपुर्भुरे

स्ता बहुं with *t* prefixed to *v* in a later ink. Query वपुः भुरः? <sup>८</sup> ते P.

अपि स्थिरायुर्भगवन् कुमारः १ कच्चिन्न शोकाय मम प्रसूतः ।  
लब्धः २ कथंचित्सलिलांजलिमे न खल्विमं ३ पातुमुपैति का-  
लः ॥६७॥

अपश्यं मे यशसो निधानं ४ कच्चिद्गुवो मे कुलहस्तसारः ।  
अपि प्रयास्यामि सुखं परत्र ५ सुप्तेऽपि पुत्रेऽनिमिषैकचक्षुः ॥७०॥  
६ कच्चिन्न मे जातमफुलमेव कुलप्रबालं परिशोषभागि ।  
क्षिप्रं विभो बृहि न मेऽस्ति शांतिः स्तेहं सुते वेत्सि ७ हि बांध-  
वानां ॥७१॥

इत्यागतावेगमनिष्टबुद्धा बुद्धा ८ नरेंद्रं स मुनिर्बभाषे ।  
मा भून्मतिसे नृप काचिदन्या निःसंशयं तद्यद्वोचमस्मि ९ ॥७२॥  
नास्यान्यथात्वं प्रति १० विक्रिया मे स्वां वंचनां तु ११ प्रति १२ विक्षवो  
इस्मि ।

कालो १३ हि मे यातुमयं च जातो जातिक्षयस्यामुलभस्य बोद्धा ॥७३॥  
विहाय राज्यं विषयेष्वनास्थस्तीवैः प्रयन्नैरधिगम्य तत्त्वं ।  
जगत्यं मोहतमो निहतुं ज्वलिष्यति ज्ञानमयो हि सूर्यः ॥७४॥  
दुःखार्णवाद्वाधिविकीर्णेनाज्जरातरंगान्मरणेऽपवेगात् ।  
उत्तारयिष्यत्ययमुखमानमात्रं जगज्ञानमहाष्ववेन ॥७५॥  
प्रज्ञांबुवेगां स्थिरशीलवप्रां समाधिशीतां वत्तचक्रवाकां ।

<sup>1</sup> Ex conj. कवित्र C P. We might read कवित्त.   <sup>2</sup> लब्धा C P.   <sup>3</sup> आतुं P.  
C seems originally to have had पातुं, which has been altered and आतुं inserted in the  
margin.   <sup>4</sup> कच्चिद्गुवो C; कच्चिद्गुमो P.   <sup>5</sup> Ex conj. सुप्तोपि पुत्रो निं C P.  
<sup>6</sup> कवित्र C P.   <sup>7</sup> वेत्सि D P and C pr. m.   <sup>8</sup> सुनींद्रं P.   <sup>9</sup> Sic C P. Cf. note,  
Appendix.   <sup>10</sup> विक्रिया C.   <sup>11</sup> P om. प्रति.   <sup>12</sup> विक्षवो P.   <sup>13</sup> काले P.

अस्योत्तमां धर्मनदौं प्रवृत्तां तृष्णार्दितः पास्यति जीवलोकः ॥७६॥  
 दुःखार्दितेभ्यो विषयावृतेभ्यः संसारकांतारपथस्थितेभ्यः ।  
 शाख्यास्यति ह्येष विमोक्षमार्गं मार्गप्रनष्टेभ्य इवाध्वगेभ्यः ॥७७॥  
 विद्वामानाय जनाय लोके रागाग्निनायं विषेयंधनेन ।  
 प्रह्लादमाधास्यति धर्मवृष्ट्या वृष्ट्या महामेघ इवातपांते ॥७८॥  
 तृष्णार्गलं मोहत्तमःकपाटं द्वारं प्रजानामपयानहेतोः ।  
 विपाटयिष्यत्ययमुक्तमेन सङ्कर्मताडेन दुरासदेन ॥७९॥  
 स्वैर्मोहपाशैः परिवेष्टितस्य दुःखाभिभूतस्य निराश्रयस्य ।  
 लोकस्य संबुद्धं च धर्मराजः करिष्यते बंधनमोक्षमेषः ॥८०॥  
 तन्मा कृथाः शोकमिमं प्रति त्वं तत्सौम्य<sup>१</sup> शोच्ये हि<sup>२</sup> मनुष्यलोके ।  
 मोहेन वा कामसुखैर्मदाद्वा यो नैष्ठिकं श्रोष्यति नास्य धर्मं ॥८१॥  
 भैष्य तस्माच्च गुणादतो मे ध्यानानि लब्ध्याप्यकृतार्थतैव<sup>३</sup> ।  
 धर्मस्य तस्याश्रवणादहं हि मन्ये विपत्तिं चिदिवेऽपि वासं ॥८२॥  
 इति श्रुतार्थः समुहत्सदारस्त्यक्षा विषादं मुमुदे नरेंद्रः ।  
 एवंविधोऽयं तनयो ममेति मने स हि स्वामपि सारमत्तां ॥८३॥  
 श्चार्येण<sup>४</sup> मार्गेण तु यास्यतीति चिंताविधेयं हृदयं चकार ।  
 न खल्वसौ न प्रियधर्मपक्षः संताननाशात् भयं दर्श ॥८४॥  
 श्चथ मुनिरसितो निवेद्य तत्त्वं सुतनियतं सुतविक्लवाय राज्ञे ।  
 सबहुमतमुदीक्ष्यमाणरूपः<sup>५</sup> पवनपथेन यथागतं जगाम ॥८५॥  
 कृतमतिरनुजासुतं च दृष्ट्वा मुनिवचनश्रवणेऽपि तन्मतौ च ।

<sup>१</sup> शौचेण हि P.

<sup>२</sup> ह C.

<sup>३</sup> नैव P.

<sup>४</sup> नैव C.

<sup>५</sup> Ex conj.

<sup>a</sup>माणरूपः C.P. as a note प्रमाणं.

<sup>b</sup>तत्त्वमितिर् D C (भ is written in C sec. m. over the r). D adds

बहुविधमनुकंपया स साधुः प्रियसुतवद्विनियोजयांचकार ॥८६॥  
 नरपतिरपि पुञ्जन्मनुष्टो विषयमतानि विमुच्य बंधनानि ।  
 कुलसदृशमचीकरद्यथावत्तियतनयं तनयस्य जातकर्म ॥८७॥  
 दशसु<sup>१</sup> परिणतेष्वहःमु चैवं प्रयतमनाः परया मुदा परीतः ।  
 अकुरुत जपहोममंगलाद्याः परमतमाः<sup>२</sup> स सुतस्य देवतेज्याः ॥८८॥  
 अपि च शतसहस्रपूर्णसंख्याः स्थिरबलवत्तनयाः सहेमशृंगीः ।  
 अनुपगतजराः पयस्विनीर्गाः स्वयमदात्सुतवृद्धये द्विजेभ्यः ॥८९॥  
 बहुविधविषयास्ततो यतात्मा स्वहृदयतोषकरीः क्रिया विधाय ।  
 गुणवत्ति दिवसे शिवे मुहूर्ते मतिमकरोन्मुदितः पुरप्रवेशे ॥९०॥  
 द्विरदरदमयीमथो महाहीं सितसितपुष्पभृतां मणिप्रदीपां ।  
 अभजत शिविकां शिवाय देवी तनयवती प्रणिपत्य देवताभ्यः ॥९१॥  
 पुरमथ पुरतः प्रवेश्य पल्नीं स्थविरजनानुगतामपत्यनाथां ।  
 नृपतिरपि जगाम पौरसंघैर्दिवममरैर्मधवानिवार्च्यमानः ॥९२॥  
 भवनमथ विगाद्य शाक्यराजो भव इव घणमुखजन्मना प्रतीतः ।  
 इदमिदमिति हर्षपूर्णवक्त्रो बहुविधपुष्टियशस्त्रं व्यधत्त ॥९३॥  
 इति नरपतिषुचजन्मवृद्या सजनपदं कपिलःङ्खयं पुरं तत् ।  
 धनदपुरमिवाप्सरोऽवकीर्णं मुदितमभूच्चलकूवरप्रसूतौ ॥९४॥

इति श्रीबुद्धचरिते महाकाव्ये भगवत्प्रसूतिर्नाम प्रथमः  
सर्गः ॥१॥

<sup>१</sup> परिमितेषु P.

<sup>२</sup> ररमतवा C D. (C originally had परमतवा.)

BOOK II.

आ जन्मनो जन्मजरांतकस्य तस्यात्मजस्यात्मजितः स राजा ।  
 अहन्यहन्यर्थगजाश्वमित्रैर्वृद्धिं ययौ सिंधरिवांचुवेगैः ॥१॥  
 धनस्य रत्नस्य च तस्य तस्य कृताकृतस्यैव<sup>१</sup> च कांचनस्य ।  
 तदा हि नैकात्मनिधीनवापि<sup>२</sup> मनोरथस्याथतिभारभूतान्<sup>३</sup> ॥२॥  
 ये पद्मकल्पैरपि<sup>४</sup> च द्विषेद्रैर्नं मंडलं शक्यमिहाभिनेतुं ।  
 मदोक्टा हैमवता गजास्ते विनापि यन्नादुपतस्युरेनं ॥३॥  
 नानांकचिहैर्नवहेम्भादैरभूषितैर्लंबसैस्तथान्यैः ।  
 मंचुषुभे चास्य पुरं तुरंगैर्बलेन मैच्या च धनेन चाप्तः<sup>५</sup> ॥४॥  
 पुष्टाश्च तुष्टाश्च तदास्य राज्ये साध्योऽरजस्का गुणवत्पयस्काः ।  
 उदयवत्सैः सहिता<sup>६</sup> वभूवुर्बह्यो बहुक्षीरदुहश्च गावः ॥५॥  
 मध्यस्थतां तस्य रिपुर्जगाम मध्यस्वभावः प्रययौ सुहृत्तं ।  
 विशेषतो दार्ढ्यमियाय मित्रं द्वावस्य पक्षावपरस्तु नाशं<sup>७</sup> ॥६॥  
 तथास्य मंदानिलमेघशब्दः सौदामिनीकुंडलमंडितांगः ।  
<sup>१०</sup> विनाशमवर्षाशनिपातदोषैः काले च देशे प्रवर्षे देवः ॥७॥

<sup>१</sup> Ex conj. छताक्षतस्यैव C.P.      <sup>२</sup> निधीनवापि P.      <sup>३</sup> मनोरथस्या-  
 तिभारभूतान् P.      <sup>४</sup> वह्येण० P.      <sup>५</sup> वह्यम० P.      <sup>६</sup> Ex conj.  
 आप्तिः C.P.      <sup>७</sup> Sic D.P. साद्व्यो C.      <sup>८</sup> Ex conj. उदयवत्सासहिता C.P.  
<sup>९</sup> नास C pr. m.; नाश D.      <sup>१०</sup> विनाश० C.

रुरोह सम्यक् फलवद्यर्थं तु तदाकृतेनापि कृषिश्रमेण ।  
 ता एव <sup>१</sup>चैवौषधयो रसेन सारेण चैवाभ्यधिका बभूवः ॥८॥  
 शरीरसंदेहकरेऽपि काले संयामसंमर्दे इव प्रवृत्ते ।  
 स्वस्थाः सुखं चैव निरामयं च प्रजज्ञिरे गर्भधराश्च नार्यः ॥९॥  
 यच्च प्रतिष्ठो<sup>२</sup> विभवेऽपि शक्ये न प्रार्थयन्ति स्म नराः परेभ्यः ।  
 अभ्यर्थितः सूक्ष्मधनोऽपि चायं तदा न कश्चिद्दिमुखो बभूव ॥१०॥  
 नाशो वधो<sup>३</sup> बंधुषु नाष्टदाता नैवावतो नानृतिको न हिंसः ।  
 आसीन्तदा कश्चन तस्य राज्ये राज्ञो ययातेरिव नाहुषस्य<sup>४</sup> ॥११॥  
 उद्यानदेवायतनाश्रमाणां कूपप्रपापुष्करिणीवनानां ।  
 चक्रः क्रियास्तत्र च धर्मकामाः प्रत्यक्षतः स्वर्गमिवोपलभ्य ॥१२॥  
 मुक्तश्च दुर्भिक्षुभयामयेभ्यो हृष्टो जनः<sup>५</sup> स्वर्गमिवाभिरेमे ।  
 पल्नीं पतिर्वा महिषी पतिं वा परस्परं न व्यभिचेरतुश्च ॥१३॥  
 कश्चित्सिषेवे रतये न कामं कामार्थमर्थं न जुगोप कश्चित् ।  
 कश्चिद्दनार्थं न चचार धर्मं धर्माय कश्चित्त्र चकार हिंसां ॥१४॥  
 स्तेयादिभिश्चायभितश्च नष्टं स्वस्यं स्वचक्रं परचक्रमुक्तं ।  
 क्षेमं सुभिक्षं च बभूव तस्य पुराण्यरण्यानि<sup>६</sup> यथैव राष्ट्रे ॥१५॥  
 तदा हि तज्जन्मनि तस्य राज्ञो मनोरिवादित्यसुतस्य राज्ये ।  
 चचार हर्षः प्रणनाश पाप्मा जज्वाल धर्मः कलुषः<sup>७</sup> शशाम ॥१६॥  
 एवंविधा राजसुतस्य तस्य सर्वार्थसिद्धिश्च यतो बभूव ।

<sup>१</sup> यथार्ते D.P.; यथार्तुं C.

<sup>२</sup> चैवौषधयो C.P.

<sup>३</sup> Ex conj.

प्रतिष्ठो C.P.

<sup>४</sup> नासीवधो C.

<sup>५</sup> नायुषस्य C.P.

<sup>६</sup> Should we read स्वर्ग

इवः?

<sup>७</sup> Ex conj.

चरणस्य C; चरणानि P.

<sup>८</sup> ओषः?

ततो नृपस्त्वस्य सुतस्य नाम सर्वार्थसिद्धोऽयमिति प्रचक्रे ॥१७॥  
देवी तु माया विबुधर्षिकल्पं दृष्ट्वा विशालं तनयप्रभावं ।  
जातं प्रहर्षं न शशाक सोदुं ततोऽविनाशाय दिवं जगाम ॥१८॥  
ततः कुमारं सुरगर्भकल्पं लेहेन भावेन च निर्विशेषं ।  
मातृष्वसा मातृसमप्रभावा संवर्धयामात्मजवद्भूव ॥१९॥  
ततः स बालार्कं इवोदयस्थः समीरितो वहिरिवानिलेन ।  
क्रमेण सम्यग्वद्ये कुमारस्ताराधिपः पश्च इवात्मस्के ॥२०॥  
ततो महाहाँणि च चन्दनानि रत्नावलीश्चौषधिभिः सगर्भाः ।  
मृगप्रयुक्तान्तर्थकांश्च <sup>१</sup>हैमानाचक्रिरेऽस्मै <sup>२</sup>सुहृदालयेभ्यः ॥२१॥  
वयोऽनुरूपाणि <sup>३</sup> च भूषणानि हिरण्यमया हस्तिमृगाश्चकाश्च <sup>४</sup> ।  
रथाश्च गावो वसनप्रयुक्ता गंचीश्च <sup>५</sup> चामीकररूपचित्राः ॥२२॥  
एवं स तैस्तैर्विषयोपचारैर्वयोऽनुरूपैरूपचर्यमाणाः ।  
बालोऽप्यबालप्रतिमो बभूव धृत्या च शौचेन धिया श्रिया  
च ॥२३॥

वयश्च कौमारमतीत्य मध्यं <sup>६</sup>संप्राप्य बालः स हि राजसूनुः ।  
अल्पैरहोभिर्बहुवर्षगम्या जयाह विद्याः स्वकुलानुरूपाः ॥२४॥  
नैःश्रेयसं तस्य तु भव्यमर्थं श्रुत्वा पुरस्तादसितान्महर्षेः ।  
कामेषु संगं जनयांबभूव <sup>७</sup>वृद्धिर्भवच्छाक्यकुलस्य राज्ञः ॥२५॥  
कुलात्ततोऽस्मै स्थिरशीलसंयुतात्साध्वीं वपुहीविनयोपपन्नां ।

<sup>१</sup> हैमान् C.

<sup>२</sup> सौ D.P.

<sup>३</sup> अरूपानि C.P.

<sup>४</sup> मृगाश्च कोकाः P.

<sup>५</sup> Ex conj. चामीद्वारा MSS. not clear. The गंचीः of C is written तंचीः in D.P.

<sup>६</sup> D.P. om. rest of line.

<sup>७</sup> अन्ती P.

<sup>८</sup> Rest of line only in C and uncertain.

यशोधरां<sup>१</sup> नाम यशोविशालां<sup>२</sup> तुल्याभिधानां श्रियमाजुहाव॥२६॥  
 अथापरं भूमिपतेः प्रियोऽयं<sup>३</sup> सनकुमारप्रतिमः कुमारः ।  
 सार्थं तया शाक्यनरेंद्रवधा शच्चा सहस्राक्ष इवाभिरेमे ॥२७॥  
 किंचिन्मनःस्थोभकरं प्रतीपं कथंच पश्येदिति सोऽनुचिन्त्य ।  
 वासं नृपो ह्यादिशति स्म तस्मै हर्म्योदरेष्वेव न भूप्रचारं ॥२८॥  
 ततः शरत्तोयदपांडरेषु भूमौ विमानेष्विव रंजितेषु ।  
 हर्म्येषु सर्वतुमुखाश्रयेषु स्त्रीणामुदौर्विजहार तूर्यः ॥२९॥  
 कलैर्हि चामीकरबद्धकष्टैर्नारीकराग्राभिहतैर्मृदंगैः ।  
 वराप्सरोनृत्यसमैश्च नृत्यैः कैलासवत्<sup>४</sup> तद्वनं रराज ॥३०॥  
 वाग्मिः कलाभिर्लितैश्च<sup>५</sup> हारमैदैः सखेलैर्मधूरश्च हासैः ।  
 तं तत्र नार्यो<sup>६</sup> रमयांबभूर्भूवंचितैर्धनिरीक्षितैश्च ॥३१॥  
 ततश्च कामाश्रयपंडिताभिः स्त्रीभिर्गृहीतो रतिकर्कशाभिः ।  
 विमानपृष्ठात्र महीं जगाम विमानपृष्ठादिव पुण्यकर्मा ॥३२॥  
 नृपस्तु तस्यैव<sup>७</sup> विवृद्धिहेतोस्तज्ञाविनार्थेन च चोद्यमानः ।  
 शमेऽभिरेमे विरराम पापाङ्गेजे दमं संविवभाज साधून् ॥३३॥  
 नाधीरवत् कामसुखे ससंजे न संरंजे विषमं जनन्यां ।  
 धृत्येद्रियाश्चाश्चपलान् विजिग्ये बन्धूंश्च पौरांश्च गुणैर्जिगाय ॥३४॥  
 नाथैष दुःखाय परस्य विद्यां ज्ञानं शिवं यत्रु तदध्यगीष ।  
 स्वाभ्यः प्रजाभ्यो हि यथा तथैव सर्वप्रजाभ्यः शिवमाशशंसे ॥३५॥

<sup>१</sup> यशोधरा C.P.      <sup>२</sup> तामाभिं D.P.      <sup>३</sup> For this half-line D P have only  
 पूयापरेण ; and so C originally, but adds the line in margin.      <sup>४</sup> कैलाशवत् C.P.  
 P omits 30, ab.      <sup>५</sup> Corrected in C to हावैः.      <sup>६</sup> रसयां P.      <sup>७</sup> विष्टव्यिं P?

<sup>८</sup> तज्ञावितां P.      <sup>९</sup> समे C.P.

तं भासुरं चांगिरसाधिदेवं<sup>१</sup> यथावदानर्चं तदायुषे सः ।  
 जुहाव हव्यान्यकृशे कृशानौ ददौ द्विजेभ्यः कृशनं च गाश्च ॥३६॥  
 सत्त्वौ शरीरं पवितुं मनश्च तीर्थीबुभिष्वैव गुणांबुभिष्व ।  
 वेदोपदिष्टं सममात्मजं च सोमं पपौ शांतिसुखं च हार्दं ॥३७॥  
 सांत्वं बभाषे न च नार्थवद्यज्जजल्पं तत्त्वं न च विप्रियं यत् ।  
 सांत्वं ह्यतत्वं पूर्षं च तत्त्वं हियांशकनात्मनं एव वक्तुं ॥३८॥  
 इष्टेष्वनिष्टेषु च कार्यवत्सु न रागदोषाश्रयतां प्रपेदे ।  
 शिवं सिषेवेऽव्यवहारलब्धं यज्ञं हि भेने न तथा यथावत् ॥३९॥  
 आशावते चाभिगताय सद्यो देयांबुभिस्तर्षमचेच्छिदिष्ट ।  
 युद्धादृते वृत्तपरश्वधेन द्विर्दर्पमुद्वृत्तमवेभिदिष्ट ॥४०॥  
 एकं विनिये स जुगोप सप्त सप्तव तत्याज ररक्ष पञ्च ।  
 प्राप चिर्वर्गं बुबुधे चिर्वर्गं जज्ञे द्विर्वर्गं प्रजहौ द्विर्वर्गं ॥४१॥  
 कृतागसोऽपि प्रतिपाद्य वद्यान्नाजीघनन्नापि रूषा ददर्श ।  
 बबंध सांत्वेन फलेन चैतांस्त्यागोऽपि तेषां ह्यनपायदृष्टः ॥४२॥  
 शार्षाण्यचारीत्परमव्रतानि वैराण्यहासीच्छिरसंभृतानि ।  
 यशांसि चापद्गुणं धवन्ति रजांस्यहासीन्मलिनीकराणि ॥४३॥  
 न चाजिह्वीर्षीद्विलिमप्रवृत्तं न चाचिकीर्षीत्परवस्त्वभिधां ।  
 न चाविवक्षीद्विषतामधर्मं न चांदिधक्षीद्वृदयेन मन्युं ॥४४॥  
 तस्मिंस्तथा भूमिपतौ प्रवृत्ते भृत्याश्च पौराश्च तथैव चेहः ।

<sup>१</sup> उद्देवं C; चापि न साधिदेवं P.      <sup>२</sup> उसकन्नं C.P.      <sup>३</sup> The MSS. have शिष्वे and no ६. For the Tibetan, see note in Appendix.      <sup>४</sup> अहांसीत् C (? aor. of हृ?).  
<sup>५</sup> Ex conj. चाविधक्षीद् C.P. (P not clear).

१ शमात्मके चेतसि विप्रसन्ने प्रयुक्तयोगस्य यथेंद्रियाणि ॥४५॥  
 काले ततश्चारहपयोधरायां यशोधरायां सुयशोधरायां ।  
 २ शौडीदनेराहुसपल्लवक्षो जज्ञे सुतो राहुल एव नामा ॥४६॥  
 अथेष्टपुचः परमप्रतीतः कुलस्य वृद्धिं प्रति भूमिपालः ।  
 यथैव पुचप्रसवे ननंद तथैव पौचप्रसवे ननंद ॥४७॥  
 पौचस्य मे पुचगतो ममैव<sup>३</sup> स्त्रेहः कथं स्यादिति जातहर्षः ।  
 काले स तं तं विधिमाललंबे पुचप्रियः स्वर्गमिवारुक्षन् ॥४८॥  
 स्थित्वा पथि प्राथमकस्त्विकानां राजर्षभाणां<sup>४</sup> यशसान्वितानां ।  
 शुक्लान्यमुक्लापि तपांस्यतप्तः<sup>५</sup> यज्ञे च<sup>६</sup> हिंसारहितैरयष्ट ॥४९॥  
 ७ अजाज्वलिष्टाथ स पुण्यकर्मा नृपश्रिया चैव तपःश्रिया च ।  
 कुलेन वृत्तेन धिया च दीपस्तेजः सहस्रांशुरिवोत्सिसृक्षुः ॥५०॥  
 स्वायंभुवं चार्चिकमर्चयित्वा जजाप पुचस्थितये स्थितश्रीः ।  
 चकार कर्माणि च दुष्कराणि प्रजाः सिसृक्षुः क इवादिकाले ॥५१॥  
 तत्याज शस्त्रं विमर्शः<sup>८</sup> शास्त्रं शमं सिष्वेव<sup>९</sup> नियमं विषेहे ।  
 वशीव कंचिद्विषयं न भेजे पितेव सर्वान्विषयान् दर्दश ॥५२॥  
 बभार राज्यं स हि पुचहेतीः पुचं कुलार्थं यशसे कुलं तु ।  
 स्वर्गाय शब्दं दिवमात्महेतोर्धर्मार्थमात्मस्थितिमाचकांश्च ॥५३॥  
 एवं स धर्मं विविधं चकार सद्गिर्निपातं<sup>१०</sup> अुतितश्च सिद्धं ।  
 दद्वा कथं पुचमुखं सुतो मे वनं न यायादिति नाथमानः ॥५४॥

<sup>१</sup> समात्मके C.P.

<sup>२</sup> शौडीदनो P.

<sup>३</sup> sic C.P.

<sup>४</sup> भानां C.P.

<sup>५</sup> नृपत्पं P.

<sup>६</sup> Query यज्ञीषु ?

<sup>७</sup> अजाज्वलि C.P.

<sup>८</sup> विमर्श C.P.

<sup>९</sup> समं शिष्वेके C.P.

<sup>१०</sup> नियातं C.P.

रिरक्षिषंतः श्रियमात्मसंस्था<sup>१</sup> रक्षंति पुत्रान् भुवि भूमिपालाः ।  
 पुत्रं नरेन्द्रः स तु धर्मकामो ररक्ष धर्माद्विषयेष्वमुंचत् ॥५५॥  
 वनमनुपमसत्त्वा बोधिसत्त्वास्तु सर्वे विषयमुखरसज्ञा<sup>२</sup> जग्मुरुत्पन्न-  
 पुत्राः ।

आत उपचितकर्मा छृढमूलेऽपि हेतौ स रतिमुपसिषेवे<sup>३</sup> बोधि-  
 मापन्नयावत् ॥५६॥

इति श्रीबुद्धचरिते महाकाव्ये नन्तःपुरविहारो नाम डिर्तीयः  
 सर्गः ॥२॥

<sup>१</sup> Should we read आत्मसंस्थां ?

<sup>२</sup> ऋसंज्ञा C

<sup>३</sup> ऋषिषेवे C P

BOOK III.

ततः कदाचिन्मृदुशब्दलानि पुंस्कोकिलोक्त्रादितपादपानि ।  
 शुश्राव पद्माकरमंडितानि शीते निबद्धानि स काननानि ॥१॥  
 श्रुत्वा ततः स्त्रीजनवल्लभानां मनोङ्गभावं पुरकाननानां ।  
 वहिःप्रयाणाय चकार बुद्धिमंतर्गृहे नाग इवावरुद्धः ॥२॥  
 ततो नृपस्तस्य निशम्य भावं पुत्राभिधानस्य मनोरथस्य ।  
 स्त्रेहस्य लक्ष्या वयसश्च योग्यामाज्ञापयामास विहारयाचां ॥३॥  
 निवर्तयामास च राजमार्गे संपात्तमार्तस्य पृथग्जनस्य ।  
 मा भूकुमारः सुकुमारचित्तः<sup>१</sup> संविग्नचेता इव मन्यमानः ॥४॥  
 प्रत्यंगहीनान् विकलेंद्रियांश्च जीर्णानुरादीन् कृपणांश्च भिष्ठून् ।  
 ततः समुत्सार्य परेण साम्ना शोभां परा राजपथस्य चक्रुः ॥५॥  
 ततः कृते श्रीमति राजमार्गे श्रीमान् विनीतानुचरः कुमारः ।  
 प्रासादपृष्ठादवतीर्य काले कृताभ्यनुज्ञो नृपमध्यगच्छत् ॥६॥  
 अथो नरेंद्रः सुतमागताश्रुः शिरस्युपाग्राय चिरं निरीस्य ।  
 गच्छेति चाज्ञापयति स्म वाचा स्त्रेहान्न चैनं मनसा सुमोच ॥७॥  
 ततः स जांवूनदभांडभृज्जियुक्तं चतुर्भिर्निर्भृतैस्तुरंगैः ।  
 अङ्गीवविद्युच्छुचिरिश्मधारं हिरण्मयं स्यंदनमास्त्रोह ॥८॥  
 ततः प्रकीर्णोऽज्ज्वलपुष्पजालं<sup>२</sup> विषक्तमाल्यं प्रचलत्पत्ताकं ।

<sup>1</sup> So D.   <sup>०</sup>गर्भः C P, but corrected in C in marg.

<sup>०</sup>विष्वच्छुचिं P.

<sup>४</sup> विसक्तं C P.

<sup>२</sup> भास C sec. m., D.

मार्गं प्रपेदे सदृशानुयाचश्चंदः सनक्षच इवान्तरीक्षं ॥१॥  
 कौतूहलात्स्फीततरैश्च नेचैनीलोत्पलभैरिव<sup>१</sup> कीर्यमाणः<sup>२</sup> ।  
 शनैः शनै राजपथं जगाहे पौरैः समंतादभिवीक्ष्यमाणः<sup>३</sup> ॥१०॥  
 तं तुष्टुवुः सौम्यगुणेन केचिद्वंदिरे दीप्ततया तथान्ये ।  
 सौमुख्यतस्तु श्रियमस्य केचिद्वैपुल्यमाशंसिषुरायुषश्च ॥११॥  
 निःसृत्य कुञ्जाश्च महाकुलेभ्यो व्यूहाश्च कैरातकवामनानां ।  
 नार्यः कृशेभ्यश्च निवेशनेभ्यो देवानुयानध्वजवत् प्रणेमुः ॥१२॥  
 ततः कुमारः खलु गच्छतीति श्रुत्वा स्त्रियः प्रेष्यजनात्प्रवृत्तिं ।  
 दिदृक्षया हर्ष्यतलानि जग्मुर्जनेन मान्येन कृताभ्यनुज्ञाः ॥१३॥  
 ताः ‘सप्तकांचीगुणविभिताश्च सुप्तप्रबुद्धाकुललोचनाश्च ।  
 वृत्तांतविन्यस्तविभूषणाश्च कौतूहलेनापि भृताः परीयुः ॥१४॥  
 प्रासादसोपानतलप्रणादैः कांचीरवैर्नूपुरनिस्त्रैनैश्च ।  
 विभ्रामयंत्यो गृहपश्चिसंघानन्योन्यवेगाच्च समाक्षिपत्यः ॥१५॥  
 कासांचिदासां तु वरांगनानां जातत्वराणामपि सोत्सुकानां ।  
 गतिं गुरुत्वाज्जग्नुर्विशालाः श्रोणीरथाः पीनपयोधराश्च ॥१६॥  
 शीघ्रं समर्थापि तु गंतुमन्या गतिं निजयाह ययौ न तूर्णे ।  
 ह्रिया प्रगत्वानि निगृहमाना रहः प्रयुक्तानि विभूषणानि ॥१७॥  
 परस्परोत्पीडनपिंडितानां संमर्देसंशेभित्वुंडलानां ।  
 तासां तदा सप्तनभूषणानां वातायनेष्वप्रशमो<sup>४</sup> बभूव ॥१८॥  
 वातायनेभ्यस्तु विनिःसृतानि परस्परोपासित्वुंडलानि ।

<sup>१</sup> श्वाद्वैरिव C.<sup>२</sup> श्वानः C.P.<sup>३</sup> विपुष्टं C.<sup>४</sup> अष्ट० C.<sup>५</sup> Ex conj. श्रवणो C; प्रशमो P (?).

स्त्रीणां विरेजुर्मुखपंकजानि सक्तानि हर्म्येष्विव पंकजानि ॥१९॥  
 ततो विमानैयुवतीकलापैः<sup>१</sup> कौतूहलोङ्गांटितवातयानैः ।  
 श्रीमत्समंतान्नगरं बभासे वियड्मानैरिव साप्तरोभिः ॥२०॥  
 वातायनानामविशालभावादन्योन्यगंडार्पितकुंडलानि<sup>२</sup> ।  
 मुखानि रेजुः प्रमदोत्तमानां बङ्गाः कलापा इव पंकजानां ॥२१॥  
 तस्मिन् कुमारं पथि वीक्षमाणाः<sup>३</sup> स्त्रियो बभुर्गामिव गंतुकाभाः ।  
 ऊर्ध्वोन्मुखाश्चैनमुदीक्षमाणाः<sup>४</sup> नरा बभुर्द्यामिव गंतुकाभाः ॥२२॥  
 दृष्टा च तं राजसुतं स्त्रियस्ता जाज्वल्यमानं वपुषा श्रिया च ।  
 धन्यास्य भार्येति शनैरवोचञ्जुड्मनोभिः खलु<sup>५</sup> नान्यभावात् ॥२३॥  
 अयं किल व्यायतपीनबाहू रूपेण साक्षादिव पुष्पकेतुः ।  
 त्वक्ष्वा श्रियं धर्ममुपेष्ठतीति तस्मिन् हिता गौरवमेव चक्रः ॥२४॥  
 कीर्णं तथा राजपथं कुमारः पौरैर्विनीतैः शुचिधीरवेषैः ।  
 तत्पूर्वमालाक्षं जहर्षं किंचिन्मेने पुनर्भावमिवात्मनश्च ॥२५॥  
 पुरं तु तत्स्वर्गमिव प्रहृष्टं शुद्धाधिवासाः समवेष्य देवाः ।  
 जीर्णं नरं निर्ममिरे प्रयातुं संचोदनार्थं क्षितिपात्मजस्य ॥२६॥  
 ततः कुमारो जरयाभिभूतं दृष्टा नरेभ्यः पृथगाकृतिं तं ।  
 उवाच संग्राहकमागतास्थैस्त्वैव निष्कम्पनिविष्टदृष्टिः ॥२७॥  
 क एष भोः<sup>७</sup> सूत नरोऽभ्युपेतः केषैः सितैर्यष्टिविषक्तहस्तः ।  
 भूसंवृताक्षः शिथिलानतांगः किं विक्रियैषा प्रकृतिर्यदृच्छा ॥२८॥  
 इत्येवमुक्तः स रथप्रणेता निवेदयामास नृपात्मजाय ।

१ ०करासैः C. २ नेदातिः ३ ०कुंडलानां C. ४ शीक्ष्यमानाः C.P. ५ मनो-  
 भिर्खंडु C.P. ६ आगताः स्थ० P. ७ भो C.P. ८ ०विशक्त० C. विशक्त० P.

संरक्ष्यमर्थमदोषदशी तैरेव देवैः कृतबुद्धिमोहः ॥२९॥  
 रूपस्य हर्ची असनं बलस्य शोकस्य योनिर्निधनं रतीनां ।  
 नाशः स्मृतीनां रिपुरिद्रियाणामेषा जरा नाम ययैष भग्नः ॥३०॥  
 पीतं ह्यनेनापि पयः शिशुने कालेन भूयः परिमृष्टमुर्ध्या ।  
 क्रमेण भूत्वा च युवा वपुष्मान् क्रमेण तेनैव जरामुपेतः ॥३१॥  
 इत्येवमुक्ते चलितः स किंचिद्राजात्मजः सृतमिदं वभाषे ।  
 किमेष दीषो भविता ममापीत्यस्मै ततः सारथिरभ्युवाच ॥३२॥  
 आयुष्मतोऽप्येष वयःप्रकर्षान्निःसंशयं कालवशेन भावी ।  
 एवं जरां रूपविनाशयित्रीं जानाति चैवेच्छति चैष लोकः ॥३३॥  
 ततः स पूर्वाशयशुद्धबुद्धिर्विस्तीर्णकल्पाच्चितपुण्यकर्मां ।  
 श्रुत्वा जरां संविविजे महात्मा महागनेघोपमिवांतिके गौः ॥३४॥  
 निःश्वस्य दीर्घं स शिरः प्रकंप्य तस्मिंश्च जीर्णे विनिवेश्य चक्षुः ।  
 तां चैव दृष्टा जनतां सहर्ष्या वाक्यं स संविश्यमिदं जगाद् ॥३५॥  
 एवं जरा हंति च निर्विशेषं स्मृतिं च रूपं च पराक्रमं च ।  
 न चैव संवेगमुपैति लोकः प्रत्यक्षतोऽपीदृग्मीक्षमाणः<sup>१</sup> ॥३६॥  
 एवं गते सूत निवर्तयाश्वान् शीघ्रं गृहाण्येव भवान्प्रयातु ।  
 उद्यानभूमौ हि कुतो रतिर्में जराभवे चेतसि वर्तमाने ॥३७॥  
 अथाज्ञया भर्तृसुतस्य तस्य निवर्तयामास रथं नियंता ।  
 ततः कुमारो भवनं तदेव चिंतावशः शून्यमिव प्रपेदे ॥३८॥  
 यदा तु तचैव न शर्मं लेभे जरा जरेति प्रपरीक्षमाणः<sup>२</sup> ।  
 ततो नरेंद्रानुमतः स भूयः क्रमेण तेनैव वहिर्जगाम ॥३९॥

<sup>१</sup> निश्चल्य C.

<sup>२</sup> रैख्यमाणः C.P.

<sup>३</sup> प्रपरीक्षमाणः P.C. (०नः C).

अथापरं व्याधिपरीतदेहं त एव देवाः ससृजुर्मनुष्यं ।  
 दृष्ट्वा च तं सारथिमाबभाषे शौचोदनिस्त्रन्नतदृष्टिरेव ॥४०॥  
 स्थूलोदरः श्वासचलच्छरीरः स्त्रस्तांसंबाहुः कृशपांडुगाचः ।  
 अंबेति वाचं करुणं ब्रुवाणः परं समाश्चिष्यं नरः क एषः ॥४१॥  
 ततोऽब्रवीत्सारथिरस्य सौम्य धातुप्रकोपप्रभवः प्रवृद्धः ।  
 रोगाभिधानः सुमहाननर्थः शक्रोऽपि येनैष कृतोऽस्ततंचः ॥४२॥  
 इत्यूचिवान् राजसुतः स भूयस्तं सानुकंपो नरमीक्षमाणः<sup>३</sup> ।  
 अस्यैव जातः पृथगेष दोषः सामान्यतो रोगभयं प्रजानां ॥४३॥  
 ततो बभाषे स रथप्रणेता कुमार साधारण एष दोषः ।  
 एवं हि रोगैः परिपीड्यमानो रुजातुरो<sup>४</sup> हर्षमुपैति लोकः ॥४४॥  
 इति श्रुतार्थः स विषस्तचेताः प्रावेपतांबूर्मिंगतः शशीव ।  
 इदं च वाक्यं करुणायमानः प्रोवाच किंचिन्मृदुना स्वरेण ॥४५॥  
 इदं च रोगध्यसनं प्रजानां पश्यन्त्वा विश्रंभमुपैति लोकः ।  
 विस्तीर्णविज्ञानमहो नराणां हसंति ये रोगभयैरमुक्ताः ॥४६॥  
 निवर्त्यतां सूत वहिः प्रयाणाक्षरेंद्रसद्यैव रथः प्रयातु ।  
 शुत्वा च मे रोगभयं रतिभ्यः प्रत्याहतं संकुचतीव चेतः ॥४७॥  
 ततो निवृत्तः स निवृत्तहर्षः प्रधानयुक्तः प्रविवेश सद्य ।  
 तं विस्तथा प्रेष्य च संनिवृत्तं<sup>५</sup> पुर्योगमं भूमिपतिष्ठकार ॥४८॥

<sup>१</sup> स्त्रस्तांश्च P; अस्त्रांश्च C.      <sup>२</sup> समाख्यत्वं C.      <sup>३</sup> रैत्यमाणः C; रैत्यमाणः P.

<sup>४</sup> So D. P. इत्यातुरो C. Should we read इत्यातुरो or इत्यात्ते? The Tibetan favours the latter.      <sup>५</sup> तद्विक्षयाः D; तद्विक्षरः C, but corrected and <sup>०</sup>ष्टा written in the margin; तद्विक्षरं P.      <sup>६</sup> पूर्योगमं C.P.

शुत्रा निमित्तं<sup>१</sup> तु निवर्तनस्य संत्यक्तमात्मानमनेन मेने ।  
 भार्गस्य शौचाधिकृताय चैव चुकोश रुषोऽपि च नोग्रदंडः ॥४६॥  
 भूयश्च तस्मै विदधे सुताय विशेषयुक्तं विषयप्रकारं ।  
 चलेद्विद्यत्वादपि नापि शक्तो<sup>२</sup> नास्मान्विजद्यादिति नाथमा-  
 नः ॥५०॥

यदा च शब्दादिभिरिद्विधर्थिरतःपुरे<sup>३</sup> नैव सुतोऽस्य रेमे ।  
 ततो वहिर्व्यादिशति स्म याचां रसान्तरं स्यादिति मन्यमानः ॥५१॥  
 स्वेहाच्च भावं तनयस्य बुद्धा संवेगदोषानविचिन्त्य काञ्छित् ।  
 योग्याः समाज्ञापयति स्म तत्र कलास्वभिज्ञा इति वारमुख्याः ॥५२॥  
 ततो विशेषेण नरेद्वमार्गे स्वलंकृते चैव परीक्षिते च ।  
 अत्यास्य सूतं च रथं च राजा प्रस्यापयामास वहिः कुमारं ॥५३॥  
 ततस्था गच्छति राजपुत्रे तेरेव देवैर्विहितो गतासुः ।  
 तं चैव मार्गे भूतमुख्यमानं सूतः कुमारश्च दर्शनं नान्यः ॥५४॥  
 अथाववौद्राजसुतः स सूतं नरैष्टतुर्भिर्हिते क एषः ।  
 दीनैर्मनुष्यैरनुगम्यमानो यो भूषितोऽशास्यवरुद्यते<sup>४</sup> च ॥५५॥  
 ततः स शुद्धात्मभिरेव देवैः शुद्धाधिवासैरभिभूतचेताः ।  
 अवाच्यमर्थर्थमिमं नियंता प्रव्याजहारार्थविदीश्वराय ॥५६॥  
 बुद्धोद्विद्यप्राणगुणैर्वियुक्तः सुप्तो विसंज्ञस्तुणकाष्ठभूतः<sup>५</sup> ।  
 'संबध्य संरक्ष्य च यत्नवद्धिः प्रियाप्रियैस्त्यज्यत एष कोऽपि ॥५७॥

<sup>१</sup> निवित्तं P.

<sup>२</sup> Queyr अपि नाम सक्तो?

<sup>३</sup> तस्य सुतस्य P.

<sup>४</sup> Ex conj. भाव्यमानः C; नाथमानः P.      <sup>५</sup> Ex conj. भूषितोश्वास्यवरुद्यते C  
 भूषितश्वास्यवरुद्यते P.      <sup>६</sup> The शु is not clear in the MSS.      <sup>७</sup> संवद्या C.

इति प्रणेतुः स निशम्य वाक्यं संचुक्षुभे किंचिदुवाच चैनं ।  
 किं केवलस्यैव जनस्य धर्मः १ सर्वप्रजानामयमीदृशोऽतः ॥५८॥  
 ततः प्रणेता वदति स्म तस्मै सर्वप्रजानामयमंतकर्मा ।  
 हीनस्य मध्यस्य महात्मनो वा सर्वस्य लोके नियतो विनाशः ॥५९॥  
 ततः स धीरोऽपि नरेंद्रसूनुः श्रुतैव मृत्युं विषसाद सद्यः ।  
 ३ अंसेन संश्लिष्ट च कूवरायं प्रोवाच निहातवता स्वरेण ॥६०॥  
 इयं च निष्ठा नियतं प्रजानां प्रमाद्यति त्यक्तभयश्च लोकः ।  
 मनांसि शंके कठिनानि ५ नृणां स्वस्यास्तथा ह्यधनि वर्तमा-  
 नाः ॥६१॥

तस्माद्रथं सूत निवर्त्यतां नो विहारभूमौ ६ न हि देशकालः ।  
 जानन्विनाशं कथमार्त्तिकाले ७ सचेतनः स्यादिह हि प्रमत्तः ॥६२॥  
 इति ब्रुवाणेऽपि नराधिपात्मजे निवर्तयामास स नैव तं रथं ।  
 विशेषयुक्तं तु नरेंद्रशसनात्स पद्मखंडं वनमेव निर्ययौ ॥६३॥  
 ततः शिवं कुमुमितबालपादपं परिभ्रमत्प्रमुदितमत्तकोकिलं ।  
 विपानवत्सकमलचारुटीर्धीकिं दर्दर्श तड्डनभिव नंदनं वनं ॥६४॥  
 वरांगनांगणकलिलं नृपात्मजस्तो बलाद्वनमभिनीयते स्म तत् ।  
 वराप्तरोनृत्यंमलकाधिपालयं नववतो मुनिरिव विघ्नका-  
 तरः ॥६५॥

इति श्रीबुद्धचरिते महाकाव्ये संवेगोत्पत्तिर्नाम तृतीयः सर्गः ॥३॥

१ सर्वप्रजानां P.

२ ददं for अयं C.

३ अंशेन C.P.

४ खरेण C.

५ कथिनानि C.P.      ६ ऋभुमि C.      ७ Ex conj.; the MSS. read अन्ति कालः The Tibetan has nām thig dus-su, 'at the time of oppression (as by misfortune).'  
 ८ वरांगणा C.P.      ९ नृत्यं C.P. Should we read नृति or नृतं?

BOOK IV.

ततस्तस्मात् पुरोद्यानात् कौतूहलचलेक्षणाः ।  
 प्रत्युज्जग्मुर्नैपसुतं प्राप्तं वरभिव <sup>१</sup> स्त्रियः ॥१॥  
 अभिगम्य च तास्तस्मै विस्मयोन्फलोचनाः ।  
 चक्रिरे समुदाचारं पद्मकोशनिभैः कैरः ॥२॥  
 तस्युच्च परिवार्येन मन्मथाद्विप्रचेतसः ।  
 निश्वलैः प्रीतिविकचैः पिवन्त्य इव लोचनैः ॥३॥  
 तं हि ता मेनिरे नार्यः कामो वियहवानिति ।  
 शोभितं लक्षणैर्दीप्तैः सहजैर्भूषणैरिव ॥४॥  
 सौम्यत्वाच्चैव धैर्योच्च काश्चिदेनं प्रजज्ञिरे ।  
 अवतीर्णो महीं साक्षात् सुधांशुश्रद्धमां इव <sup>२</sup> ॥५॥  
 तस्य ता वपुषाद्विप्रा नियहीतुं <sup>३</sup> जजृभिरे ।  
 अन्योन्यं दृष्टिभिर्गता शनैश्च विनिश्चसुः ॥६॥  
 एवं ता दृष्टिमाचेण नार्यो ददृशुरेव तं ।  
 न व्याजहूर्न जहसुः प्रभावेणास्य यंचिताः ॥७॥  
 तास्तथा तु निरारंभा <sup>४</sup> दृष्टा प्रणयविक्षवाः ।  
 पुरोहितसुतो धीमानुदायी वाक्यमब्रवीत् ॥८॥  
 सर्वाः सर्वकलाज्ञाः स्य भावयहणपंडिताः ।

<sup>१</sup> चियः P.

<sup>२</sup> सुधांशुरिव यद्रमाः P.

<sup>३</sup> निगृहीतुं C.P.

<sup>४</sup> निरारंभा C.P.

<sup>५</sup> निरारंभा P.

रूपन्दातुर्यसंपद्माः स्वगुणैर्मुख्यतां गताः ॥१॥  
 शोभयत गुणैरेभिरपि तानुक्तरान् कुरुन् ।  
 कुवेरस्यापि च क्रीडं प्रागेव वसुधामिमां ॥१०॥  
 शक्ताश्चालयितुं यूयं वीतरागानृषीनपि ।  
 अस्सरोभिष्ठ कलितान् यहीतुं<sup>१</sup> विवृथानपि ॥११॥  
 भावज्ञानेन हावेन चातुर्यादूपसंपदा ।  
 स्त्रीणामेव च शक्ताः स्य संरागे किं पुनर्नृणां ॥१२॥  
 तासामेवंविधानां वो<sup>२</sup> नियुक्तानां स्वगोचरे ।  
 इयमेवंविधा चेष्टा न तुष्टोऽस्यार्जवेन वः ॥१३॥  
 इदं नववधूनां वो हीनिकुंचितचक्षुषां ।  
 सदृशं चेष्टितं हि स्यादपि<sup>३</sup> वा गोपयोषितां ॥१४॥  
 यद्यपि स्यादयं वीरः श्रीप्रभावान्महानिति ।  
 स्त्रीणामपि महत्तेज इति कार्योऽच निष्ठयः ॥१५॥  
 पुरा हि काशिमुदर्या वेशवधा महानृषिः ।  
 ताडितोऽभूत<sup>४</sup> पदन्यासादुर्धर्षो दैवतैरपि ॥१६॥  
 मंथालगौतमो<sup>५</sup> भिष्टुर्जंघया बालमुखया ।  
 पिप्रीषुश्च तदर्थार्थे<sup>६</sup> व्यसून् निरहरन् पुरा ॥१७॥  
 गौतमं दीर्घतपसं महर्षिं दीर्घज्ञीविनं ।  
 योषित् संतोषयामास वर्णस्यानावरा सती ॥१८॥  
 चुच्छश्रृंगं मुनिसुतं तथैव स्त्रीष्वपंडितं ।

<sup>१</sup> गृहीतुं C.P.<sup>२</sup> Ex conj. वियुक्तानां C.P.<sup>३</sup> Ex conj. रागोपि० C.P.

The Tibetan has 'wives of cowherds.'

<sup>४</sup> पदाभ्यासादुर्धर्षर्यो० C.<sup>५</sup> गौतमो० C.<sup>६</sup> Should we read तदर्थाय?

उपायैर्विविधैः शांता जयाह च जहार च ॥१७॥  
 विश्वामित्रो महर्षिश्च विगाढोऽपि महत्पाः ।  
 दशवर्षाण्यरण्यस्यो धृताच्चाप्सरसा हतः ॥२०॥  
 एवमादीनृषीस्ताननयन् विक्रियां स्त्रियः ।  
 ललितं पूर्ववयसं किं पुनर्नृपतेः सुतम् ॥२१॥  
 तदेवं सति विश्रव्यं प्रयतन्धं तथा यथा ।  
 इयं नृपस्य वंशश्रीरितो न स्यात्पराङ्गुखी ॥२२॥  
 या हि काश्चिद्युवतयो हरंति सदृशं जनं ।  
 निकृष्टोकृष्टयोर्भावं या गृह्णति तु ताः स्त्रियः ॥२३॥  
 इत्युदायिवचः श्रुता ता विज्ञा इव योषितः ।  
 समारुहुरात्मानं कुमारयहणं प्रति ॥२४॥  
 ता भूमिः प्रेष्ठितैर्भावैर्हसितैर्लितैर्गतैः ।  
 चक्रुराशेपिकाशेषा भीतभीता इवांगनाः ॥२५॥  
 राजस्तु विनियोगेन कुमारस्य च मार्दवात् ।  
 जहुः हिप्रमविश्रामं मदेन मदनेन च ॥२६॥  
 अथ नारीजनवृतः कुमारो व्यचरहनं ।  
 वासितायूथसहितः करीव हिमवद्वनं ॥२७॥  
 स तस्मिन् कानने रम्ये जज्वाल स्त्रीपुरःसरः ।  
 आक्रीड इव बधाजे<sup>7</sup> विवस्वानप्सरोवृतः ॥२८॥  
 मदेनावर्जिता नाम तं काश्चित्तत्र योषितः ।

<sup>1</sup> घटे P.    <sup>2</sup> Ex conj. विक्रियान् C; विक्रियान् P.    <sup>3</sup> गृह्णति C.    <sup>4</sup> हवि० C.

<sup>5</sup> अहुर्षिंग्रे C.P.    <sup>6</sup> Ex conj. वासित C; वासितं P.    <sup>7</sup> विभ्राजे C.

कठिनैः पस्यृशुः पीनैः संघटैर्वल्गुभिः स्त्रैः ॥२७॥  
 १ स्त्रैसकोमलालं भूतवाहुलतावला ।  
 अनृतं स्वलितं काचित्कृत्वैनं सस्वजे बलात् ॥३०॥  
 काचित् तामाधरोषेन मुखेनासवगंधिना ।  
 विनिश्चास कर्णेऽस्य रहस्यं शूयतामिति ॥३१॥  
 काचिदाज्ञापयंतीव प्रीवाचार्द्रानुलेपना ।  
 इह भक्तिं कुरुष्वेति ३ हस्तं संश्लिष्ट लिप्सया ॥३२॥  
 मुहुर्मुहुर्मदव्याजस्त्रैलांशुकापरा ।  
 शालक्ष्यरसना रेजे स्फुरद्दिद्युदिव श्वपा ॥३३॥  
 काश्चित्कनककांचीभिर्मुखरामिरितस्तः ।  
 ४ वभमुर्दर्शयंतीऽस्य श्रीणीस्तन्वशुकावृताः ॥३४॥  
 चूतशाखां कुमुभितां प्रगृह्यान्या ललंविरे ।  
 सुवर्णकलशप्रब्लान् दर्शयन्त्यः पयोधरान् ॥३५॥  
 काचित्पद्मवनादेय सपद्मा पद्मलोचना ।  
 पद्मवक्त्रस्य पार्श्वेऽस्य पद्मश्रीरिव तस्युषी ॥३६॥  
 मधुरं गीतमन्वर्थं काचित्सामिनयं जगौ ।  
 तं स्वस्य चोदयंतीव वंचितोऽसीत्यवेष्टितैः ॥३७॥  
 शुभेन वदनेनान्या भूकार्मुकविकर्षिणा ।  
 प्रावृत्यानुचकारास्य चेष्टितं वीरलीलया ॥३८॥  
 पीनवल्गुस्त्रैनी काचिद्वातांघूर्णितकुंडला ।

१ अस्त्रांशः C.P.

२ उर्मः P (?)

३ हस्त C.P.

४ वभासुः P.

Ex conj. वासाघूर्णितः C; उवास्त्रघूर्णितः P.

उच्चैरवजहासैनं समाप्नोतु भवानिति<sup>1</sup> ॥३७॥  
 अपयानं तथैवान्या बबंधुर्माल्यदामभिः ।  
 काश्चित्साक्षेपमधुरैर्जगृहुर्वचनांकुशैः ॥४०॥  
 प्रतियोगार्थिनी काचिद्गृहीना चूतवल्लरीं ।  
 इदं पुष्टं तु कस्येति पप्रच्छ मदविक्लवा ॥४१॥  
 काचित्पुरुषवल्कृत्वा गतिं संस्थानमेव च ।  
 उवाचैनं जितः<sup>2</sup> स्त्रीभिर्जय भोः पृथिवीमिमां ॥४२॥  
 अथ लोलेक्षणा काचिज्जिग्रंती नीलमुत्पलं ।  
 किंचिन्मदकलैर्वाक्यैर्नृपात्मजमभाषत ॥४३॥  
 पश्य भर्तश्चितं चूतं कुसुमैर्मधुगंधिभिः<sup>3</sup> ।  
 हेमपंजररुद्धो वा<sup>4</sup> कोकिलो यत्र कूजति ॥४४॥  
 अशोको दृश्यतामेष कामिशोकविवर्धनः ।  
 रुवंति भ्रमरा यत्र दृश्यमाना इवाग्निना ॥४५॥  
 चूतयष्ट्या समाश्चिष्टो दृश्यतां तिलकदुमः ।  
 शुक्रवासा इव नरः स्त्रिया पीतांगरागया ॥४६॥  
 फुलं कुरुवकं पश्य निर्मुक्तालक्तकप्रभं ।  
 यो नखप्रभया स्त्रीणां निर्भर्त्सित इवानतः ॥४७॥  
 बालाशोकश्च निचितो दृश्यतामेष पल्लवैः ।  
 योऽस्माकं हस्तशोभाभिर्लज्जमान इव स्थितः ॥४८॥

<sup>1</sup> C adds on the margin here a corrupt version of the nāndī in the Nāgānanda (*dhyānavyāgama*).      <sup>2</sup> जिता C.      <sup>3</sup> मदगंधिभिः P.      <sup>4</sup> Sic C P.  
<sup>5</sup> Ex conj. निर्मुक्ता० C P.      <sup>6</sup> निभलितः P.

दीर्घिकां प्रावृतां पश्य तीरजैः सिंदुवारकैः<sup>१</sup> ।  
 पांडरांशुकसंबीतां शयानां प्रमदामिव ॥४७॥  
 दृश्यतां स्त्रीषु माहात्म्यं चक्रवाको ह्यसौ जले ।  
 पृष्ठतः प्रेष्यवज्ञार्थामनुवृत्यानुगच्छति ॥५०॥  
 महस्य परपुष्टस्य रूवतः श्रूयतां धनिः ।  
 अपरः कोकिलोऽनुकः प्रतिश्रुत्येव कूजति<sup>२</sup> ॥५१॥  
 अपि नाम विहंगानां वसंतेनाहितो मदः ।  
 न तु चिंतयतश्चित्तं जनस्य प्राज्ञमानिनः ॥५२॥  
 इत्येवं ता युवतयो मन्मथोहामचेतसः ।  
 कुमारं विविधैस्त्वैस्त्वैरुपचक्रमिरे नयैः ॥५३॥  
 एवमाक्षिप्यमाणोऽपि स तु धर्यावृतेंद्रियः ।  
 मर्तव्यमिति सोऽवैगो न जहर्ष न सिस्मये<sup>४</sup> ॥५४॥  
 तासां तत्त्वेन वस्थानं दृष्ट्वा स पुरुषोऽन्नमः ।  
<sup>५</sup>ससंविग्रेन धीरिण चिंतयामास चेतसा ॥५५॥  
 किं विना नावगच्छति चपलं यौवनं स्त्रियः ।  
 यतो रूपेण<sup>६</sup> संपन्नं जरेयं नाशयिष्यति ॥५६॥  
 नूनमेता न पश्यन्ति कस्यचिद्रोगसंप्रवं ।  
 तथा हृष्टा भयं त्यक्ता जगति व्याधिधर्मिणा ॥५७॥  
 अनभिज्ञाश्च सुव्यक्तं मृत्योः सर्वापहारिणः ।  
 तथा स्वस्था निरुद्देगाः क्रीडंति च हसंति च ॥५८॥

<sup>१</sup> Ex conj. सिंदुवारजैः C.P.    <sup>२</sup> Ex conj. प्रतिश्रुत्येव कूजितः C.P.    <sup>३</sup> ओमानो  
 C.P.    <sup>४</sup> Sic C.P.    <sup>५</sup> असंविग्रेन?    <sup>६</sup> ओन C.

जरां मृत्युं च व्याधिं च को हि जानन् सचेतनः ।  
 स्वस्यस्तिष्ठन् निषीदेद्वा <sup>१</sup> सुपेद्वा किं पुनर्हसेत् ॥५७॥  
 यस्तु दृष्टा परं जीर्णे व्याधितं मृतमेव च ।  
 स्वस्यो भवति नोद्विग्नो यथाचेतास्तथैव सः ॥६०॥  
 वियुज्यमाने <sup>२</sup> पि तरौ पुष्पैरपि फलैरपि ।  
 पतति छिद्यमाने वा<sup>३</sup> तरुण्यो न शोचते ॥६१॥  
 इति ध्यानपरं दृष्टा विषयेभ्यो गतस्यृहं ।  
 उदायी नीतिशास्त्रज्ञस्तमुवाच सुहृत्या ॥६२॥  
 अहं नृपतिना दत्तः सखा तुभ्यं क्षमः किल ।  
 यस्मात्त्वयि विवक्षा मे तया प्रणयवत्त्या ॥६३॥  
 अहितात् <sup>४</sup> प्रतिषेधश्च हिते चानुप्रवर्तनं ।  
 असने चापरित्यागस्त्विविधं मिचलक्षणं ॥६४॥  
 सोऽहं मैत्रीं प्रतिज्ञाय पुरुषार्थात्पराङ्गुखं ।  
 यदि त्वां समुपेक्षेयं<sup>५</sup> न भवेन्मित्रता मयि ॥६५॥  
 तद्वीमि सुहृत्वा तरुणस्य वपुष्मतः ।  
 इदं न प्रतिरूपं ते स्त्रीष्वदाक्षिण्यमीदृशं ॥६६॥  
 अनृतेनापि नारीणां युक्तं समनुवर्तनं ।  
 तद्वीडापरिहारार्थमात्मरत्यर्थमेव च ॥६७॥  
 संनतिश्चानुवृत्तिश्च स्त्रीणां हृत्यबंधनं ।  
 त्वेहस्य हि गुणा योनिर्मानकामाश्च योषितः ॥६८॥

<sup>१</sup> Sic C.P.<sup>२</sup> ऽपि P.<sup>३</sup> प्रतिवेधो P.<sup>४</sup> व्येक्षेयं C.

तदर्हसि विशालाक्ष हृदयेऽपि पराङ्मुखे ।  
 रूपस्यास्यानुरूपेण दाक्षिण्येनानुवर्तितुं ॥६७॥  
 दाक्षिण्यमौषधं स्वीणां दाक्षिण्यं भूषणं परं ।  
 दाक्षिण्यरहितं रूपं निष्पुष्पमिव काननं ॥७०॥  
 किं वा दाक्षिण्यमाचेण भावेनास्तु परिग्रहः ।  
 विषयान् दुर्लभाञ्छ्वा न द्यवज्ञातुमर्हसि ॥७१॥  
 कामं परमिति<sup>१</sup> ज्ञात्वा देवोऽपि हि पुरंदरः ।  
 गौतमस्य मुनेः पल्लीमहत्यां चकमे पुरा ॥७२॥  
 अगस्त्यः प्रार्थयामास सोमभायां च रोहिणीं ।  
 तस्मात् तत्सदृशं लेखे लोपामुद्रामिति श्रुतिः ॥७३॥  
<sup>२</sup> औतस्यस्य च भार्यायां समतायां<sup>३</sup> महातपाः ।  
 मारुत्यां जनयामास भरद्वाजं वृहस्पतिः ॥७४॥  
 वृहस्पतेर्महिष्ठां च जुहूत्यां जुहूतां वरः ।  
 बुधं विबुधधर्माणं जनयामास चंद्रमाः ॥७५॥  
 कालीं चैव पुरा कन्यां जलप्रभवसंभवां ।  
 जगाम यमुनातीरे जातरागः पराशरः ॥७६॥  
 मातंग्यामक्षमालायां गर्हितायां रिरंसया ।  
 कपिंजलादं तनयं वशिष्ठोऽजनयन्मुनिः ॥७७॥  
 ययातिश्चैव राजर्षिर्वैयस्यपि<sup>४</sup> विनिर्गते ।  
 विश्वाच्याप्सरसा सार्धे रेमे चैचरथे वने ॥७८॥

<sup>१</sup> नमितं C.<sup>२</sup> औतस्यस्य C.P.<sup>३</sup> Ex conj. समतायां C.P.<sup>४</sup> Ex conj.

स्त्रीसंसर्गं विनाशंतं पांडुज्ञानापि कौरवः ।  
 माद्रीरूपगुणाक्षिप्तः सिषेवे कामजं सुखं ॥७९॥  
 करालजनकश्चैव हृत्वा ब्राह्मणकन्यकां ।  
<sup>१</sup> अवाप <sup>२</sup> भंशमयेव न तु त्यजेच्च <sup>३</sup> मंमथं ॥८०॥  
 एवमाद्या महात्मानो विषयान् गर्हितानपि ।  
 रतिहेतोर्बुभुजिरे प्रागेव गुणसंहितान् ॥८१॥  
 त्वं पुनर्न्यायतः प्राप्नान् बलवान् रूपवान् युवा ।  
 विषयानवज्ञानासि यत्र सक्तमिदं जगत् ॥८२॥  
 इति श्रुत्वा वचस्त्वय श्वस्णमागमसंहितं ।  
 मेघस्तनितनिर्घोषः कुमारः प्रत्यभाषत ॥८३॥  
 उपपन्नमिदं वाक्यं सौहार्दद्वयंजकं त्वयि ।  
 अत्र च त्वानुनेष्यामि यत्र मा दुष्टु मन्यसे ॥८४॥  
 नावज्ञानामि विषयाज्ञाने लोकं तदात्मकं ।  
 अनित्यं तु जगन्मत्वा नात्र मे रमते मनः ॥८५॥  
 जरा व्याधिश्च मृत्युश्च यदि न स्यादिदं त्वयं ।  
 ममापि हि मनोज्ञेषु विषयेषु रतिर्भवेत् ॥८६॥  
 नित्यं यद्यपि हि स्त्रीणामेतदेव वपुर्भवेत् ।  
 ससंविक्लस्य कामेषु तथापि न रतिः क्षमा ॥८७॥  
 यदा तु जरया पीतं रूपमासां भविष्यति ।  
 आत्मनोऽप्यनभिप्रेतं मोहात्तत्र रतिर्भवेत् ॥८८॥  
 मृत्युव्याधिजराधर्मोऽ मृत्युव्याधिजरात्मभिः ।

<sup>१</sup> अपाप P. <sup>२</sup> भंशमयेवं C. <sup>३</sup> Sie P. न तु त्यजेन C. Querry न तु तथाज? <sup>४</sup> र्मा?

रममाणोऽप्यसंविद्यः समानो मृगपक्षिभिः ॥८७॥  
 यदप्यात्य महात्मानस्तेऽपि कामात्मका इति ।  
 संवेगोऽच न कर्तव्यो यदा तेषामपि क्षयः ॥९०॥  
 महात्म्यं न च तन्मध्ये यच सामान्यतः क्षयः ।  
 विषयेषु <sup>१</sup>प्रसक्तिवौ युक्तिवौ नात्मवत्तया ॥९१॥  
 यद्यप्यात्यानुते नापि स्त्रीजने वर्त्यतामिति ।  
 अनृतं नावगच्छामि ताक्षिरयेनापि किंचन ॥९२॥  
 न चानुवर्तनं तन्मे रुचितं यच नार्जवं ।  
 सर्वभावेन संपर्को यदि नास्ति धिगस्तु तत् ॥९३॥  
<sup>२</sup>अनृते अहधानस्य <sup>३</sup>सक्तस्यादोषदर्शिनः ।  
 किं हि वंचयितव्यं स्याज्ञातरागस्य चेतसः ॥९४॥  
<sup>४</sup>वंचयन्ति च यद्येव जातरागाः परस्परं ।  
 ननु नैव क्षमं द्रुणं नराः स्त्रीणां नृणां स्त्रियः ॥९५॥  
 तदेवं सति दःखार्त्तं जरामरणभोगिनं ।  
 न मां <sup>५</sup>कामेष्वनार्येषु प्रतारयितुमर्हसि ॥९६॥  
 अहोऽतिधीरं वलवच्च ते मनश्चलेषु कामेषु च सारदर्शिनः ।  
 भयेऽपि तीव्रे विषयेषु सज्जसे <sup>६</sup>निरीक्षमाणो मरणाध्वनि प्रजाः ॥९७॥  
 अहं पुनर्भीस्तीविक्लवो जराविपद्माधिभयं विचिन्तयन् ।  
<sup>७</sup>लभे न शांतिं न धृतिं कुतो रतिं निशामयन् दीप्तमिवाग्निना  
 जगत् ॥९८॥

<sup>१</sup> प्रशक्तिवौ C.P.

<sup>२</sup> अनृतेः C.P.

<sup>३</sup> Ex conj. श० C.P.

<sup>४</sup> Ex conj.

<sup>५</sup> वंचयति C.P.

<sup>६</sup> कामेषु नार्येषु C.

<sup>७</sup> निरीक्ष० C.P.

<sup>८</sup> लभेः C.P.

असंशयं मृत्युरिति प्रजानन्तो नरस्य रागो हृदि यस्य जायते ।  
 अथोमयीं तस्य पैरेमि चेतनां महाभये रक्षति यो न रोदिति ॥११॥  
 अथो कुमारश्च विनिश्चयात्मिकां चकार कामाश्रयघातिनीं कथां ।  
 जनस्य चलुर्गमनीयमंडलो महीधरं चास्तमियाय भास्करः ॥१००॥  
 ततो वृथाधारितभूषणसजः कलागुणैश्च प्रणयैश्च निष्फलैः ।  
<sup>१</sup> स्व एव भावे विनिगुद्य मन्मथं पुरं युर्भग्नमनोरथाः स्त्रियः ॥१०१॥  
 ततः पुरोद्यानगतां जनश्रियं<sup>२</sup> निरीक्ष्य सायं प्रतिसंहृतां पुनः ।  
 अनित्यतां सर्वगतां विचिंतयन् विवेश धिष्ठयं क्षितिपाल-  
 कात्मजः ॥१०२॥

ततः श्रुता राजा विषयविमुखं तस्य तु मनो न शिश्ये तां राचि  
<sup>३</sup> हृदयगतशत्यो गज इव ।  
 अथ आंतो मन्त्रे बहुविविधमार्गे सप्तचिवो न सोऽन्यकामेभ्यो  
 नियमनमपश्यत्सुतमतेः ॥१०३॥

इति श्रीबुद्धचरिते महाकाव्ये स्त्रीविघातनो नाम  
 चतुर्थः सर्गः ॥४॥

<sup>१</sup> Ex conj. from the Tibetan. स एव C.P. [The Tibetan reads *rañgi sems-la yid dkrüg dod-pa-rnans smad-nas*, 'in their own mind heart-troubled blaming the desires,' or 'blaming the heart-troubling desires.' It seems to have read *sva eva bhāve vinigarhya manmatham*. H.W.] <sup>२</sup> Ex conj. स्त्रियं C.P. <sup>३</sup> Ex conj. C.P. omit 'गत'.

BOOK V.

स तथा विषयैर्विलोभ्यमानः परमोहैरपि शक्यराजसूनुः ।  
 न जगत् म रतिं न शर्मं लेभे हृत्ये सिंह इवातिदिग्धविद्धः ॥१॥  
 अथ मंचिसुतैः स्रामैः कदाचित्सखिभिश्चकथैः कृतानुयाचः ।  
 वनभूमिदित्याया शमेप्सुर्नरदेवानुमतो वहिः प्रतस्ये ॥२॥  
 नवरुक्तखलीनकिणीकं प्रचलच्चामरचारुहेमभांडं ।  
 अभिरुख स कंठकं<sup>२</sup> सदशं प्रययौ केतुमिव दुमाच्चकेतुः ॥३॥  
 स<sup>३</sup> निकृष्टतरां वनांतभूमिं वनलोभाच्च ययौ महीगुणेच्छुः<sup>४</sup> ।  
 सलिलोर्मिविकारसीरमार्गा वसुधां चैव दर्श कृष्यमाणां ॥४॥  
 हलभिन्नविकीर्णश्चपदभां हतसूक्ष्मक्रिमिकां डजंतुकीर्णां<sup>५</sup> ।  
 समवेष्य रसां तथाविधां तां स्वजनस्येव बधे भृशं शुशोच ॥५॥  
 कृषतः पुरुषांश्च वीक्ष्माणः<sup>६</sup> पवनार्कोशुरजोविभिन्नवर्णान ।  
 वहनङ्गमविङ्गवांश्च धुर्यान् परमार्थः परमां कृपां चकार ॥६॥  
<sup>७</sup> अवतीर्य ततस्तुरंगपृष्ठाच्छनकैर्गां व्यचरत्<sup>८</sup> शुचा परीतः ।  
 जगतो जननव्ययं विचिन्वन्<sup>९</sup> कृपणं खल्विदमित्युवाच चार्तः ॥७॥  
 मनसा च विविक्तामभीप्सुः सुहदस्ताननुयायिनो निवार्य ।

<sup>१</sup> समेप्सुः P.      <sup>२</sup> कंठकं C.      <sup>३</sup> विष्णाष्टुः C.      <sup>४</sup> Ex conj.      <sup>५</sup> गुणाच्छः C.P.  
<sup>६</sup> शश्वः P.      <sup>७</sup> वीक्ष्मः C.P.

<sup>८</sup> Ex conj. अवतार्य C.P.      <sup>९</sup> So Tibetan. शुधा C; शुधा P.      <sup>१०</sup> Ex conj.

विनितयन् C.P.

१ अभितारलचारुपर्णवत्या २ विजने मूलमुषेयिवान् स जंडाः ॥८॥  
 निषसाद च पञ्चोरवत्यां ३ भुवि ४ वैदूर्यनिकाशशाङ्कलायां ।  
 जगतः प्रभवव्ययौ विचित्य ५ मनसश्च स्थितिमार्गमाललंबे ॥९॥  
 समवाप्नमनःस्थितिश्च ६ सद्यो विषयेच्छादिभिराधिभिश्च मुक्तः ।  
 सवितर्कविचारमाप शांतं प्रथमं ध्यानमनाश्रवप्रकारम् ॥१०॥  
 अधिगम्य ततो विवेकजं तु ७ परमप्रीतिसुखं समाधिं ।  
 इममेव ततः परं प्रदथ्यौ मनसा लोकगतिं निशम्य सम्यक् ॥११॥  
 कृपणं वत यज्जनः स्वयं सन्नरसो व्याधिजराविनाशधर्मः ।  
 जरयार्दितमानुरं मृतं वा परमज्ञो विजुगुप्सते मदांधः ॥१२॥  
 इह चेदहमीदृशः स्वयं सन् विजुगुप्सेय परं तथास्त्वभावं ।  
 न भवेत्सदृशं हि तत्क्षमं वा परमं धर्ममिमं विजानतो मे ॥१३॥  
 इति तस्य विपश्यतो यथावज्जगतो व्याधिजराविपत्तिरोषान् ।  
 बलयौवनजीवितप्रवृत्तौ विलगामात्मनातो मदः स्त्रेण ॥१४॥  
 न जहर्षे न चापि चानुतेषे विचिकित्सां न ययौ न तंद्रिनिद्रे ।  
 न च कामगुणेषु संररंजे न च दिवेषः परं न चावमेने ॥१५॥  
 इति बुद्धिरियं च नीरजस्त्वा ववृथे तस्य महात्मनो विशुद्धा ।  
 पुरुषेरपैरदृश्यमानः पुरुषश्चोपसर्पे भिष्टुवेशः ॥१६॥  
 नरदेवसुतस्तमभ्यपृच्छद कोऽसीति शशंस सोऽथ तस्मै ।

१ Ex conj. अभितरलः C.P.      २ Ex conj. विजमूलं C.P.      ३ Sic C.P. (the  
 MSS. seem to have *yatra*). Should we read पञ्चोरवत्यां? The Tibetan would imply  
 सोऽन्त शौचवत्या.      ४ वैदूर्यं C.      ५ विचिन्वन् C sec. m.      ६ Ex conj. ०मनाः-  
 स्थितेश्च C.P.      ७ This line lacks two syllables. C originally read परमप्रीतिसुख-  
 समाधिं.      ८ Ex conj. न वि विद्वेष C; न च विद्वेष P.

१ स च पुंगव जन्ममृत्युभीतः अमणः प्रघजितोऽस्मि मोक्षहेतोः ॥१७॥  
 जगति क्षयधर्मके मुमुक्षुर्मृगयेऽहं शिवमक्षयं पदं तत् ।  
 अजनोऽन्यजनैरतुत्यबुद्धिर्विषयेभ्यो विनिवृत्तरागदोषः ॥१८॥  
 निवसन क्वचिदेव वृक्षमूले विजने वायतने गिरी वने चा ।  
 विचराम्यपरिग्रहो निराशः परमार्थाय गथोपपन्नभिक्षुः ॥१९॥  
 इति पश्यत एव राजमूनोरितमुक्ता स नभः समुत्पपात ।  
 स हि तद्वपुरन्यवुद्धिदर्शी स्मृतये तस्य समेयिवान् दिवौकाः ॥२०॥  
 गगणं खगवज्ञने च तस्मिन् नृवरः संजहसे विभिसिमये च ।  
 उपलभ्य ततश्च धर्मसंज्ञामभिनिर्याणविधौ मतिं चकार ॥२१॥  
 तत इंद्रसमो जितेद्रियश्च प्रविविक्षुः परमाश्वमास्त्रोह ।  
 परिवर्त्य जनं त्वंक्षमाणस्त एवाभिमतं वनं न भेजे ॥२२॥  
 स जरामरणक्षयं चिकीर्षुर्वेनवासाय मतिं स्मृतौ निधाय ।  
 प्रविवेश पुनः पुरं न कामाद्वनभूमेरिव मंडलं द्विषेदः ॥२३॥  
 मुखिता वत निर्वृता च सा स्त्री पतिरीदृक्तर्वामवायताक्षः यस्याः ।  
 इति तं समुदीक्ष्य राजकन्या प्रविशन्तं पथिः सांजलिर्जगाद ॥२४॥  
 अथ घोषमिमं महाभघोषः परिशुश्राव शमं परं च लेभे ।  
 श्रुतवांश्च हि निर्वृतेति शब्दं परिनिर्वाणविधौ मतिं चकार ॥२५॥  
 अथ कांचनशैलशृंगवर्ष्मा गजमेघर्षेभवाहुनिस्वनाक्षः ॥२६॥  
 क्षयमक्षयधर्मजातरागः शशिसिंहाननविक्रमः प्रपेदे ॥२७॥

१ श्रव्य नरपुंगवः ॥ २ Ex conj. ० ज्ञम् C.P. ३ अवेक्ष्य ० C.P. ४ Ex conj.  
 ० त्वमिहाऽ C. ० तमिहाऽ P. ५ चांजलिं P; रांजलिं C. ६ Ex conj.  
 ० निश्चरातः C. ० निश्चलातः P. ७ गृहं in C.P. in margin.

मृगराजगतिस्ततोऽभ्यगच्छनुपतिं मंचिंगणैरुपास्यमानं ।  
<sup>१</sup> समितौ मस्तामिव ज्वलंतं मधवंतं चिदिवे सनकुमारः ॥२७॥  
 प्रणिपत्य च सांजलिर्बभाषे दिश मह्यं नरदेव साधनुज्ञां ।  
 परिविवजिषामि<sup>२</sup> मोक्षहेतोर्नियतो द्यस्य जनस्य विप्रयोगः ॥२८॥  
 इति तस्य वचो निशस्य राजा करिणेवाभिहतो दुमश्वचाल ।  
 कमलप्रतिमेऽजलौ गृहीत्वा वचनं चेटमुवाच वाष्पकंठः ॥२९॥  
 प्रतिसंहर तात बुद्धिमेतां न हि कालस्तव धर्मसंश्यस्य ।  
 वयसि प्रथमे मतौ चलायां बहुदोषां हि वर्द्धति धर्मचर्या ॥३०॥  
 विषयेषु कुतूहलेंद्रियस्य व्रतखेदेष्वसमर्थनिश्चयस्य ।  
 तरुणस्य मनश्वलत्यरण्यादनभिज्ञस्य विशेषतोऽविवेकं ॥३१॥  
 मम तु प्रियधर्म धर्मकालस्त्वयि लक्ष्मीमवसृज्य लक्ष्यभूते ।  
 स्थिरविक्रम विक्रमेण धर्मस्तव हित्वा तु गुरुं भवेदधर्मः ॥३२॥  
 तदिमं व्यवसायमुत्सृज त्वं भव तावन्निरतो गृहस्थधर्मे ।  
 पुरुषस्य वयःसुखानि भुक्ता रमणीयो हि तपोवनप्रवेशः ॥३३॥  
 इति वाक्यमिदं निशस्य राज्ञः कलविंकस्त्वर उत्तरं बभाषे ।  
 यदि मे प्रतिभूत्वतुर्षु राजन् भवसि त्वं न तपोवनं अयिष्ये ॥३४॥  
 न भवेन्मरणाय जीवितं मे विहरेत्स्वास्थ्यमिदं च मे न रोगः<sup>४</sup> ।  
 न च यौवनमाक्षिपेज्जरा मे न च <sup>५</sup>संपत्तिमपाहरेद्विपत्तिः ॥३५॥  
 इति दुर्लभमर्थमूर्चिवांसं तनयं वाक्यमुवाच शाक्यराजः ।  
 त्यज बुद्धिमिमां गतिप्रवृत्तामवहास्योऽतिमनोरथक्तमश्च ॥३६॥

<sup>१</sup> Ex conj. नुपतिर्मैचि० C.P.

<sup>२</sup> Ex conj. शमितो C.P. (श corrected in C.)

<sup>३</sup> ऋजिष्वामि C.P.

<sup>४</sup> Ex conj. रागः C.P.

<sup>५</sup> संपत्तिं समाहरेत् C.

अथ मेस्तुर्गुरुं बभाषे यदि नास्ति क्रम एष नास्ति वार्यः ।  
 शरणाज्ज्वलनेन दत्यमानाच्च हि निश्चिक्षिभिषु<sup>१</sup> स्त्रम् यहीतुं<sup>२</sup> ॥३७॥  
 जगतश्च यथा ध्रुवो वियोगो न तु धर्माय वरं त्वयं वियोगः ।  
 अवशं ननु विप्रयोजयेन्मामकृतस्वार्थमतृप्तमेव मृत्युः ॥३८॥  
 इति भूमिपतिर्निशम्य तस्य व्यवसायं तनयस्य निर्मुमुक्षोः ।  
 अभिधाय न यास्यतीति भूमो विदधे रक्षणमुत्तमांश्च कामान् ॥३९॥  
 सचिवैस्तु निर्दर्शितो यथावद्वहुमानात् प्रणयाच्च शास्त्रपूर्वे ।  
 गुरुणा च निवारितोऽश्रुपातैः प्रविवेशावसर्थं ततः स शोचन् ॥४०॥  
 चलकुंडलचुंबिताननाभिर्धननिश्चासविकंपितस्तनीभिः ।  
 वनिताभिरधीरलोचनाभिर्मृगशावाभिरिवाभ्युदीस्यमाणः ॥४१॥  
 स हि कांचनपर्वतावदातो हृदयोन्मादकरो वरांगनानां ।  
 अवणांगविलोचनात्मभावान् वचनस्पर्शवपुर्गुणैर्जहार ॥४२॥  
 विगते दिवसे ततो विमानं वपुषा सूर्ये इव प्रटीष्मानः ।  
 तिमिरं विजिघांसुरात्मभासा रविरुद्यन्निव मेरुमारुरोह ॥४३॥  
 कनकोज्ज्वलदीप्तीपवृक्षं वरकालागुरुस्थूपपूर्णगर्भं ।  
 अधिरुद्य स वज्रभक्तिचित्रं प्रवरं कांचनमासनं<sup>४</sup> सिषेवे ॥४४॥  
 तत उत्तममुत्तमाश्च नार्यो निशि तूर्येरुपतस्युरिंद्रकल्पं ।  
 हिमवञ्छिरसीव<sup>५</sup> चंद्रगौरे द्रविणेदात्मजमप्सरोगणैधाः ॥४५॥  
 परमैरपि दिव्यतूर्यकल्पैः स तु तैनेव रतिं यथौ न हर्षं<sup>६</sup> ।

<sup>१</sup> निश्चिक्षिभितुं C (C sec. m. °षु); निश्चिक्षिभितुं P.      <sup>२</sup> यहीतुं C.P.      <sup>३</sup> वचनं  
 C.P.      <sup>४</sup> शिं P.      <sup>५</sup> Ex conj. हिमवञ्छिरसीरि (सीर C) चंद्रगौरे C.P.  
<sup>६</sup> रतिर्यथौ न हर्षः C.

परमाप्सुखाय तस्य साधोरभिनिश्चिकमिषा यतो न रेमे ॥४६॥  
 अथ तत्र सूरस्तपोवरिष्ठकनिष्ठैर्वसायमस्य बुद्धा ।  
 युगपत्प्रमदाजनस्य निद्रा विहितासीडिकृताश्च गावचेषाः ॥४७॥  
 अभवच्छयिता हि तत्र काचिद्विनिवेश्य प्रचले<sup>१</sup> करे कपीलं ।  
 दयितामपि रुक्मपत्रचिचां कुपितेवांकगतां विहाय वीणां ॥४८॥  
 विबभौ करलग्नेणुरन्या स्तनविस्तस्सितांशुका<sup>२</sup> शयाना ।  
<sup>३</sup> चृजुषट् पदपंक्तिजुषपद्मा जलफेनप्रहसन्नटा नदीव ॥४९॥  
 नवपुष्टरगभकोमलाभ्यां तपनीयोज्ज्वलसंगतांगदाभ्यां ।  
 स्वपिति स्म<sup>४</sup> तथा पुरा भुजाभ्यां परिरभ्य प्रियवन्मृदंगमेव ॥५०॥  
 नवहाटकभूषणास्तथान्या वसनं पीतमनुक्तमं वसानाः ।  
 अवशा वत निद्रया निपेतुर्गजभग्ना इव कर्णिकारशाखाः ॥५१॥  
 अवलंब्य गवाक्षपार्श्वमन्या शयिता चापविभुग्नगावयिः ।  
 विरराज विलंबिचास्त्वारा रचिता तोरणशालभंजिकेव ॥५२॥  
 मणिकुंडलदृष्टपत्रलेखं मुखपद्मं विनतं तथापरस्याः ।  
 शतपत्रमिवार्धचक्रनाडं स्थितकारंडवघटृतं चकाशे ॥५३॥  
 अपराः शयिता यथोपविष्टाः स्तनभारैरवमन्यमानगात्राः ।  
 उपगुह्यं परस्परं विरेजुभुजपाशैस्तपनीयपारिहार्यः ॥५४॥  
 महतीं परिवादिनीं च काचिद्विनितालिंग्य सखीमिव प्रसुप्ता<sup>५</sup> ।  
 विजुधूर्णं चलत्सुवर्णसूत्रां<sup>६</sup> वदनेनाकुलकर्णिकोज्ज्वलेन<sup>७</sup> ॥५५॥

<sup>१</sup> प्रबले C.<sup>२</sup> विश्वस्तश्चितां C.<sup>३</sup> चृजु not clear in P.<sup>४</sup> पक्षि C.P.<sup>५</sup> केण C.<sup>६</sup> पुरा तथा P.<sup>७</sup> Ex conj. म्हालभंजिकेव C.P.<sup>८</sup> प्रसुप्ता C.<sup>९</sup> सूत्रा C.P.<sup>१०</sup> कर्णिकोज्ज्वलेन P; कर्णयोर्ज्ज्वलेन C (?) D.

पणं युवतिर्भुजां सदेशादविसंसितचाहृपाशमन्या ।  
 सविलासरतां ततां तभूर्वीर्विवरे कांतमिवाभिनीय शिश्ये ॥५६॥  
 अपरा न वभुर्निमीलितास्थी विपुलास्थीऽपि शुभभुवोऽपि सत्यः ।  
 प्रतिसंकुचितारविंदकोशः सवितर्यस्तमिते यथा नलित्यः ॥५७॥  
 शिथित्वाकुलमूर्धजा तथान्या जग्नस्तविभूषणांशुकांता ।  
 अशयिष्ट विकीर्णकेटसूचा गजमग्ना प्रतिपातितांगनेव ॥५८॥  
 अपरास्त्ववशा हिया वियुक्ता धृतिमत्योऽपि वपुर्गुणैरुपेताः ।  
 विनिश्चमुरुत्वणं शयाना विकृताशिष्ठभुजा जञ्जिभिरे च ॥५९॥  
 व्यपविद्विनृपणस्त्रोऽन्या विमृतायं शनवासमो विसंज्ञाः ।  
 अनिमीलितशुक्लनिश्चलास्थी न विरजुः शयिता गतामुक-  
 ल्पाः ॥६०॥

विवृतास्यपुटा विवृद्धगाचा प्रपत्तद्वक्त्रजला प्रकाशगुह्या ।  
 अपरा मदघूर्णिते व शिश्ये न बभाषे विकृतं वपुः पुषोष ॥६१॥  
 इति सत्त्वकुलानुरूपरूपं विविधं स प्रमदाजनः शयानः ।  
 सरसः सदृशं बभार रूपं पवनावर्जितस्त्वणपुष्करस्य ॥६२॥  
 समवेश्य ततश्च ताः शयाना विकृतास्ता युवतीरधीरचेष्टाः ।  
 गुणवद्वपुषोऽपि वल्गुभासो<sup>४</sup> नृपसूनुः स विर्गह्यां वभूव<sup>५</sup> ॥६३॥  
 अशुचिर्विकृतश्च जीवलोके वनितानामयमीदृशः स्वभावः<sup>१०</sup> ।  
 वसनाभरणैस्तु वन्यमानः पुरुषः स्त्रीविषयेषु रागमेति ॥६४॥

<sup>१</sup> भुजांश् C.P.      <sup>२</sup> मूर्धजास्तथा० C.P.      <sup>३</sup> कांताः C.P.      <sup>४</sup> पतिपातां-  
 गणेव C.      <sup>५</sup> गाचो C.      <sup>६</sup> वक्त्र० P.      <sup>७</sup> रूपं supplied from the Tibetan.  
 "कुलानुरूप = P; कुलानुरूपं = C.      <sup>८</sup> भासा C.      <sup>९</sup> चकार P.      <sup>१०</sup> स्वभागः P.

१ विमृशेद्यदि योगितां मनुष्यः प्रकृतिं स्वप्रविकारमीदृशं च ।  
 ध्रुवमत्र न वर्धयेत्प्रमादं गुणसंकल्पहतस्तु रागमेति<sup>२</sup> ॥६५॥  
 इति तस्य तदंतरं विदित्वा निशि निश्चिकमिषा समुद्भूव ।  
 अवगम्य मनस्तोऽस्य देवर्भवनद्वारमपावृतं बभूव<sup>३</sup> ॥६६॥  
 अथ सोऽवतार हर्ष्यपृष्ठाद्युवतीस्ताः शयिता विगर्हमाणः<sup>४</sup> ।  
 अवतीर्य ततश्च निर्विशंको गृहकस्यां<sup>५</sup> प्रथमं विनिर्जगाम ॥६७॥  
 तुरगावचरं स बोधयित्वा जविनं छंटकमित्यमित्युवाच ।  
 हयमानय कंथकं त्वरावान् अमृतं प्राप्तुमितोऽद्य मे यियासा ॥६८॥  
 हृदि या मम तुष्टिरद्य जाता अवसायश्च यथा धृतौ निविष्टः ।  
 विजनेऽपि च नाथवानिवास्मि ध्रुवमर्थोऽभिमुखः स मे य  
 इष्टः ॥६९॥

ह्रियमेव च संनतिं च हित्वा शयिता मत्प्रमुखे<sup>६</sup> यथा युवत्यः ।  
 विवृते च यथा स्वयं कपाटे नियतं यातुमनामयाय कालः ॥७०॥  
 प्रतिगृह्य ततः स भर्तुराङ्गां विदितार्थोऽपि नरेंद्रशासनस्य ।  
 मनसीव परेण चोद्यमानस्तुरगस्यानयने मतिं चकार ॥७१॥  
 अथ हेमखलीनपूर्णवक्त्रं लघुश्यास्तरणोपगृहपृष्ठं ।  
 बलसञ्चजवत्वरोपपदं<sup>७</sup> स वराश्च तसुपानिनाय भर्त्य ॥७२॥  
 प्रततचिकपुच्छमूलपार्षिणि निभृतं हस्वतनूजपृष्ठकर्णे ।  
 विनतोन्नतपृष्ठकुक्षिपार्ष्वे विपुलप्रोथललाटकद्वारस्तु ॥७३॥

<sup>१</sup> विमृष्टेद् C

<sup>२</sup> This sloka not in P.

<sup>३</sup> चकार C P, but बभूव sec. II

in C.

<sup>४</sup> नः P.      <sup>५</sup> ऋक्ष्यां C P.      <sup>६</sup> ऋखं P.      <sup>७</sup> Ex conj.      <sup>०</sup> जवत्सलो-

पपन्नं C; ऋवंवलोपं D P.

उपगुत्थ स तं विशालवक्षाः कमलाभेन च शांतयन् करेण ।  
 मधुराक्षरया गिरा शशास धजिनीमध्यमिव प्रवेष्टुकामः ॥७४॥  
 बहुशः कलिशच्चवो निरस्ताः समरे त्वामधिस्त्वा पार्थिवेन ।  
 अहमप्यमृतं परं यथावत्तुरगच्छ लभेय तत्कुरुत्व ॥७५॥  
 मुलभाः खलु संयुगे सहाया विषयावाप्तसुखे धनार्जने वा ।  
 पुरुषस्य तु दुर्लभाः सहायाः पतितस्यापदि धर्मसंश्रये वा ॥७६॥  
 इह चैव भवन्ति ये सहायाः कलुषे धर्मणि धर्मसंश्रये वा ।  
 अवगच्छति मे यथांतरात्मा नियतं तेऽपि जनास्तदंशभाजः ॥७७॥  
 तदिदं परिगम्य धर्मयुक्तं सम निर्याणमतो जगद्विताय ।  
 तुरगोत्तम वेगविक्रमाभ्यां प्रयतस्वात्महिते जगद्विते च ॥७८॥  
 इति सुहृदमिवानुशिष्य कृत्ये तुरगवरं नृवरो वनं यियासुः ।  
 सितमसितगतिद्युतिर्वपुष्मान रविरिव शारदमध्यमासुरोह ॥७९॥  
 अथ स परिहरन्निशीथचंदं परिजनबोधकरं धनिं सदृशः ।  
 विगतहनुरवः प्रशांतहेषश्चकितविमुक्तपदकमा<sup>२</sup> जगाम ॥८०॥  
 कनकवलयभूषितप्रकोष्ठैः कमलनिमैः कमलानि च प्रविष्ट<sup>३</sup> ।  
 अवनततनवस्ततोऽस्य यक्षाश्चकितगतेर्दधिरेखुरान् करायै<sup>४</sup> ॥८१॥  
 गुस्परिघकपाटसंवृता या न सुखमपि द्विरैरपात्रियंते<sup>५</sup> ।  
 व्रजति नृपसुते गतस्वनास्ताः स्वयमभवन् विवृताः पुरः प्रतो-  
     त्यः ॥८२॥  
 पितरमभिमुखं सुतं च बालं जनमनुरक्तमनुत्तमां च लक्ष्मीं ।

<sup>१</sup> Explained in margin of C अपिद्युति.

<sup>२</sup> चकितपदन्यमुक्तकमो P.

<sup>३</sup> प्रविष्टः C.

<sup>४</sup> करान् खुरायैः P.

<sup>५</sup> Ex conj. <sup>०</sup>पात्रियंते C P.

कृतमतिरप्याय निर्ब्यपेष्ठः पितृनगरात् स ततो विनिज्जगाम ॥८३॥  
 अथ स 'विक्तपंकजायताशः पुरमबलोक्य ननाद सिंहनादं ।  
 जननमरणयोरदृष्टपारी न पुनरहं कपिलाहृयं प्रविष्टः ॥८४॥  
 इति वचनमिदं निशस्य तस्य द्रविणपतेः परिषद्गणा ननंदुः ।  
 प्रमुदितमनसश्च देवसंप्या अवसितपारणमाशशंसिरेऽस्मै ॥८५॥  
 हृतवहवपुषो दिवीकसोऽन्ये अवसितमस्य च दुष्करं विदित्वा ।  
 अकुरतः तुहिने पथि प्रकाशं घृतविवरप्रसृता इवेंदुपादाः ॥८६॥  
 हरितुरगतुरंगवहुरंगः स तु विचरन् मनसीव चोद्यमानः ।  
 अस्तुपस्थभारंतरीषां 'सरमवहृति जगाम योजनानि ॥८७॥

इति श्रीबुद्धचरिते भद्राकाञ्चेऽभिनिष्क्रमणो नाम  
 पञ्चमः सर्गः ॥५॥

<sup>1</sup> Ex conj. विक्तपः C; विक्तहः P.      <sup>2</sup> Sic C P.      <sup>3</sup> Sic C P.      Query  
 पद्मभावम्?      <sup>4</sup> Sic D and C sec. m.; भद्रदृष्टः P and C pr. m.

BOOK VI.

ततो मुहूर्तेऽभ्युदिते<sup>१</sup> जगच्छक्षुषि भास्करे ।  
 भार्गवस्याश्रमपदं स दर्शनं नृणां वरः ॥१॥  
 सुप्रविश्वस्तहरिणं स्वस्थस्थितविहंगमं ।  
 विश्रांतं इव यदृष्टा कृतार्थं इव चाभवत् ॥२॥  
 स विस्मयनिवृत्यर्थं तपःपूजार्थमेव च ।  
 स्वां चानुवर्तितां<sup>२</sup> रक्षन्नश्वपृष्ठादवातरत् ॥३॥  
 अवतीर्य च पस्पर्शं निस्तीर्णमिति वाजिनं ।  
 छन्दं चाब्रवीत् प्रीतः स्नापयन्निव चक्षुषा ॥४॥  
 इमं<sup>३</sup> तास्थीपंपंजवं तुरंगमनुगच्छता ।  
 दर्शिता सौम्य मङ्गक्तिर्विक्रमश्चायमात्मनः ॥५॥  
 सर्वथास्यन्यकार्योऽपि गृहीतो भवता हृदि ।  
 भर्तृस्तेहश्च यस्यायमीदृशः<sup>४</sup> शक्त एव च ॥६॥  
 अस्त्रिग्धोऽपि समर्थोऽस्ति<sup>५</sup> निःसामर्थ्योऽपि भक्तिमान् ।  
 भक्तिमांश्चैव शक्तश्च दुर्लभस्त्वद्विधो भुवि ॥७॥  
 तत्त्वीतोऽस्मि तवानेन महाभागेन कर्मणा ।  
 दृश्यते मयि भावोऽयं फलेभ्योऽपि पराङ्मुखे ॥८॥

<sup>१</sup> मुहूर्ताभ्युदिते C.

<sup>२</sup> पश्चन् P.

<sup>३</sup> तार्च० C.P.

<sup>४</sup> Ex conj.

सत् C.P.

<sup>५</sup> निःसामर्थ्यौ C.P.

को जनस्य फलस्थस्य न स्यादभिमुखो जनः ।  
 'जनीभवति भूयिष्ठं स्वजनोऽपि विपर्यये ॥१॥  
 कुलार्थं धार्यते पुचः पोषार्थं सेव्यते पिता ।  
 आशयाद्विष्ठति जगद्बास्ति निष्कारणास्तता ॥१०॥  
 किमुक्ता बहु संक्षेपान्कृतं मे <sup>२</sup>सुमहत्प्रियं ।  
 निवर्त्तस्वाश्वमादाय संप्राप्तोऽस्मीप्सितं वनं ॥११॥  
 इत्युक्ता स महावाहुरानृशंसचिकीर्षया ।  
 भूषणान्यवस्त्रास्मै संतप्तमनसे ददौ<sup>३</sup> ॥१२॥  
 मुकुटोदीप्रकर्माणं मणिमादाय भास्वरं ।  
 ब्रुवन् वाक्यमिदं तस्यौ सादिय इव मंदरः<sup>४</sup> ॥१३॥  
 अनेन मणिना छंदं प्रणम्य बहुशो नृपः ।  
 विज्ञाप्तोऽमुक्तविश्रंभं संतापविनिवृत्ये ॥१४॥  
 जरामरणनाशार्थं प्रविष्टोऽस्मि तपोवनं ।  
 न खलु स्वर्गतर्षेण नास्तेहेन न मन्युना ॥१५॥  
 तदेवमभिनिष्क्रान्तं न मां शोचितुमर्हसि ।  
 भूत्वापि हि चिरं स्थेषः कालेन न भविष्यति ॥१६॥  
 ध्रुवो यस्माच्च विश्वेषस्तस्मान्मोक्षाय मे मतिः ।  
 विप्रयोगः कथं न स्याद्योऽपि स्वजनादिभिः ॥१७॥  
 शोकत्वागाम निष्क्रान्तं न मां शोचितुमर्हसि ।

<sup>१</sup> Sic C P (but P has अनीभवति). Should we read अन्वो भवति, 'a common man'?      <sup>२</sup> Ex conj. समहत् C; स्वमहत् P D      <sup>३</sup> इधी C; इशी P.  
<sup>४</sup> मंदरः C.      <sup>५</sup> एषः P.

शोकहेतुपु कामेषु <sup>१</sup>सक्ताः शोच्यास्तु रागिणः ॥१६॥  
 अयं च किल पूर्वेषामस्माकं निश्चयः स्थिरः ।  
 इति दायादभूतेन न शोच्योऽस्मि <sup>२</sup>पथा व्रजन् ॥१७॥  
 भवंति हर्षदायादाः पुरुषस्य विपर्यये ।  
 पृथिव्यां धर्मदायादा दुर्लभास्तु न संति वा ॥२०॥  
 यदपि स्यादसमये यातो वनमसावित्ति ।  
 अकालो <sup>३</sup> नास्ति धर्मस्य जीविते चंचले सति ॥२१॥  
 तस्माद्यैव मे श्रेयश्चेत्प्रयत्निति निश्चयः ।  
 जीविते को हि विश्रंभो मृत्यौ प्रत्यर्थिनि <sup>४</sup> स्थिते ॥२२॥  
 एवमादि त्वया सौम्य विज्ञाप्तो वसुधाधिपः ।  
 प्रयत्नेषास्तथा चैव यथा मां न स्मरेदपि ॥२३॥  
 अपि नैर्गुण्यमस्माकं वाच्यं नरपतौ त्वया ।  
 नैर्गुण्यात्यज्यते स्तेहः स्तेहत्यागात्र शोच्यते ॥२४॥  
 इति वाक्यमिदं <sup>५</sup> श्रुत्वा छन्दः संतापविक्लवः ।  
 वाघ्ययणितया वाचा प्रत्युवाच कृतांजलिः ॥२५॥  
 अनेन तत्र भावेन बांधवायासदायिना ।  
 भर्तः सीटति मे चेतो <sup>६</sup> नदीपंक इव ड्विपः ॥२६॥  
 कस्य नोत्पादयेद्वाघ्यं निश्चयस्तेऽयमीदृशः ।  
 अयोमयेऽपि हृदये किं पुनः स्तेहविक्लवे ॥२७॥  
 विमानशयनाहं हि सौकुमार्यमिदं क्वच ।

<sup>१</sup> शक्ताः C.P.

<sup>२</sup> यथा C.P.

<sup>३</sup> अकाले P.

<sup>४</sup> प्रवैरिणि C in margin.

एवं P.

<sup>६</sup> चित्तं P.

खरद्यैकुरवती तपोवनमही क्वच ॥२८॥  
 श्रुत्वा तु व्यवसायं ते यदश्वेऽयं मया हतः ।  
 बलाकारेण तत्त्वाथ दैवेनैवास्मि कारितः ॥२९॥  
 कथं द्यात्मवशो जानन् व्यवसायमिमं तत्र ।  
 उपानयेयं तुरगं शोकं कपिलवस्तुनः<sup>१</sup> ॥३०॥  
 तत्त्वार्हसि महावाहो विहातुं पुचलालसं ।  
 स्त्रिगंधं वृद्धं च राजानं सङ्घर्ममिव नास्तिकः ॥३१॥  
 संवर्धनपरिश्रांतां द्वितीयां तां च मातरं ।  
 देव नार्हसि विस्मर्तुं कृतम् इव मन्त्रियां ॥३२॥  
 बालपुत्रां<sup>२</sup> गुणवतीं कुलश्चाद्यां पतिव्रतां ।  
 देवीमर्हसि न त्यक्तुं<sup>३</sup> क्लीवः प्राप्नामिव श्रियं ॥३३॥  
 पुत्रं याशोधरं आद्यं यशोधर्मभृतां वरः ।  
 बालमर्हसि न त्यक्तुं व्यसनीयोत्तमं यशः ॥३४॥  
 अथ वंधुं<sup>४</sup> च राज्यं च त्यक्तुमेव कृता मतिः ।  
 मां नार्हसि विभो त्यक्तुं तत्पादो हि गतिर्मम ॥३५॥  
 नास्मि यातुं पुरं शक्तो दद्यमानेन चेतसा ।  
 त्वामरण्ये<sup>५</sup> परित्यज्य सुमित्र इव राघवं ॥३६॥  
 किं हि वस्थति राजा मां त्वदृते नगरं गतं ।  
 वस्थ्याम्युचितदर्शित्वाकिं तवांतःपुराणि वा ॥३७॥  
 यदप्यात्मापि नैर्गुण्यं वाच्यं नरपताविति ।

१ इदं C.P.

२ वास्तुनः C.P.

३ कुलवती P.

४ क्लीवप्राप्तां P.

५ वंधुंश्च?

६ आरण्ये C.P.

किं तद्वक्ष्याम्यभूतं ते निर्देषस्य मुनेरिव ॥३८॥  
 हृदयेन सलज्जेन जिह्वा सज्जमानया ।  
 अहं यद्यपि वा ब्रूयां<sup>१</sup> कस्तच्छुद्धातुमर्हति ॥३९॥  
 यो हि चंद्रमसस्तैक्षण्य कथयेच्छुद्धीत वा ।  
 स<sup>२</sup> दोषांस्तव दोषज्ञ कथयेच्छुद्धीत वा ॥४०॥  
 सानुक्रोशस्य सततं नित्यं करुणवेदिनः ।  
 त्विग्धत्यागो न सदृशो निवर्तस्व प्रसीद मे ॥४१॥  
 इति शोकाभिभूतस्य श्रुत्वा छन्दस्य भाषितं ।  
 स्वस्थः परमया धृत्या जगाद वदतां वरः ॥४२॥  
 मद्वियोगं प्रति छंदं संतापस्यज्यतामयं ।  
 नानाभावो हि नियतं पृथग्जातिषु देहिषु ॥४३॥  
 स्वजनं यद्यपि स्तेहान्व त्यजेयं मुमुक्षया ।  
 मृत्युरन्योन्यमवशानस्मान् संत्याजयिष्यति ॥४४॥  
 महत्या तृष्णया दुःखैर्गर्भेणास्मि यथा<sup>४</sup> धृतः ।  
 तस्या निष्कलयन्नायाः क्वाहं मातुः क्व सा मम ॥४५॥  
 वासवृक्षे समागम्य विगच्छंति यथांडजाः ।  
 नियतं विप्रयोगांतस्तथा भूतसमागमः ॥४६॥  
 समेत्य च यथा भूयो अपयांति वलाहकाः ।  
 संयोगो विप्रयोगश्च तथा मे प्राणिनां मतः ॥४७॥  
 यस्माद्याति च लोकोऽयं विप्रलभ्य<sup>५</sup> परस्परं ।

<sup>१</sup> कस्त श्रवातुं C.P.

<sup>२</sup> दोषास्तव C.P.

<sup>३</sup> गर्भेन C.P.

<sup>४</sup> यथा P.

<sup>५</sup> C in marg. वंचयिला.

ममत्वं न क्षमं तस्मात्सप्तभूते समागमे ॥४८॥  
 सहजेन वियुज्यन्ते पर्णरागेण<sup>१</sup> पादपाः ।  
 अन्येनान्यस्य विश्वेषः किं पुनर्न भविष्यति ॥४९॥  
 तदेवं सति संतापं मा कार्षीः सौम्य गम्यतां ।  
 लंबते यदि तु स्त्रेहो गत्वापि पुनराव्रज ॥५०॥  
<sup>२</sup> ब्रूयाश्वास्मास्वनाक्षेपं जनं कपिलवस्तुनि ।  
 त्यज्यतां तन्नतः स्त्रेहः शूयतां चास्य निश्चयः ॥५१॥  
 क्षिप्रमेष्यति वा कृत्वा जरामृत्युक्षयं किल ।  
 अकृतार्थो निरालबो<sup>३</sup> निधनं यास्यतीति वा ॥५२॥  
 इति तस्य वचः श्रुत्वा<sup>४</sup> कंथकस्तुरगोत्तमः ।  
 जिह्वया लिलिहे पादौ वाष्पमुष्णं मुमोच च ॥५३॥  
 जालिना स्वस्तिकांकेन वक्त्रमध्येन पाणिना ।  
 आमर्मणं कुमारस्तं बभाषे च वयस्यवत् ॥५४॥  
 मुंच कंथक मा वाष्पं दर्शितेयं सदश्वता ।  
 मृथतां सफलः शीघ्रं अमस्तेऽयं भविष्यति ॥५५॥  
 मणित्सर्वं छंदकहस्तसंस्यं ततः स धीरो निशितं गृहीत्वा ।  
 कोषादसिं कांचनभक्तिचित्रं विलादिवाशीविषमुद्दबर्ह ॥५६॥  
 निष्कास्य तं चोत्पलपत्रनीलं चिञ्चेद चित्रं मुकुटं सकेशं ।  
 विकीर्यमाणांशुकमंतरीक्षे चिक्षेप चैनं सरसीव हंसं ॥५७॥  
 पूजाभिलाषेण च बाहुमान्याद्वौकसस्तं जगृहुः प्रविष्टं ।

<sup>१</sup> रागेन C.P.<sup>२</sup> ब्रूयाश्वा<sup>०</sup> C.P.<sup>३</sup> निरारंभो C.<sup>४</sup> कंठवः P.<sup>५</sup> कंठक P.

बधावदेनं दिवि देवसंघा दिव्येर्विशेषैर्महयां च चक्रः ॥५८॥  
 मुक्ता त्वलंकारकलचवत्तां श्रीविप्रवासं शिरसश्च कृत्वा ।  
 दृष्ट्वांशुकं कांचनहंसचित्रं<sup>१</sup> वन्यं स धीरोऽभिचकांश्च वासः ॥५९॥  
 ततो मृगव्याधवपुर्दिवौका भावं विदित्वास्य विशुद्धभावः ।  
 काषायवस्त्रोऽभिययौ समीपं तं शाक्यराजप्रभवोऽभ्युवाच ॥६०॥  
 शिवं च काषायमृषिध्वजसे न युज्यते हिंसमिदं धनुश्च ।  
 तत्सौम्य यद्यस्ति न<sup>२</sup> सक्तिरत्वं मह्यं प्रयच्छेत्मिदं गृहाण ॥६१॥  
 व्याधोऽब्रवीत्कामद<sup>३</sup> काममारादनेन विश्वास्य मृगान् निहत्य ।  
 अर्थस्तु शक्तोपम यद्यनेन हंतं प्रतीच्छानय शुक्रमेतत् ॥६२॥  
 परेण हर्षेण ततः स वन्यं जयाह वासोऽशुक्रमुत्सर्ज ।  
 व्याधस्तु दिव्यं वपुरेव विभ्रत् तच्छुक्रमादाय दिवं जगाम ॥६३॥  
 ततः कुमारश्च स चाश्वगोपस्तस्मिंस्तथा याति विसिस्मियाते ।  
 आरण्यके वाससि चैव भूयस्तस्मिन्चकार्द्धां<sup>४</sup> बहुमानमाशु ॥६४॥  
 छंदं ततः साश्रुमुखं विमृज्य काषायसंविद्वृतकीर्तिभृत्सः ।  
 येनाश्रमस्तेन ययौ महात्मा संध्याभ्वसंवीत इवाद्विराजः ॥६५॥  
 ततस्तथा भर्तरि राज्यनिःस्पृहे तपोवनं याति विवर्णवाससि ।  
 भुजौ समुत्क्षिप्य ततः स वाजिभृदृशं विचुक्रोश पपात च  
 क्षितौ ॥६६॥

विलोक्य भूयश्च रुरोद सस्वरं हयं भुजाभ्यामुपगुत्य<sup>५</sup> कंथकं ।  
 ततो निराशो विलपन्मुहुर्हर्ययौ शरीरेण पुरं न चेतसा ॥६७॥

<sup>१</sup> चिह्नं C.

<sup>2</sup> Ex conj. शक्तिः C.P. <sup>3</sup> The Tibetan reads कामसाराद्,  
see Appendix. <sup>4</sup> अकाष्ठां C.P. <sup>5</sup> ऋसंविद्वृतः P. <sup>6</sup> गृह्ण C.

क्वचित्प्रदध्यौ विललाप च क्वचित् क्वचित्प्रचस्त्राल पपात च  
क्वचित् ।

आतो व्रजन् भक्तिवशेन दुःखितश्चार बहीरवशः पथि क्रि-  
या: ॥६८॥

इति श्रीबुद्धचरिते महाकाव्ये छंदकनिवर्तनं<sup>1</sup> नाम षष्ठः  
सर्गः ॥६८॥

<sup>1</sup> ०गो C.

## BOOK VII.

ततो विसृज्याश्रुमुखं रुदंतं छंदं वनच्छंदतया निरास्यः ।  
 सर्वार्थसिद्धो वपुषाभिभूय तमाश्रमं सिद्धमिव प्रपेदे ॥१॥  
 स राजसूनुर्मृगराजगामी मृगाजिरं तन्मृगवत् प्रविष्टः ।  
 लक्ष्मीवियुक्तोऽपि शरीरलक्ष्म्या चक्षुषिं सर्वाश्रमिणां जहार ॥२॥  
 स्थिता हि हस्तस्थयुगास्तथैव कौतूहलाच्चक्रधराः सदाराः ।  
 तमिंद्रकल्पं ददृशुर्न जग्मुर्धुर्या इवार्धावनतैः शिरोभिः ॥३॥  
 विप्राश्च गत्वा बहिरिघ्महेतोः प्राप्नाः<sup>१</sup> समित्युष्पपविचहस्ताः ।  
 तपःप्रधानाः<sup>१</sup> कृतबुद्धयोऽपि तं दृष्टमीयुर्न मठानभीयुः ॥४॥  
 हष्टाश्च केका मुमुचुर्मृयूरा दृष्टांवुदं नीलमिवोक्तमंतं ।  
 शष्पाणि<sup>२</sup> हित्वाभिमुखाश्च तस्युर्मृगाश्चलाक्षा मृगचारिणश्च ॥५॥  
 दृष्टा तमिष्वाकुकुलप्रदीपं ज्वलंतमुद्यंतमिवांशुमंतं ।  
 कृते<sup>३</sup>पि दोहे जनितप्रमोदाः<sup>३</sup> प्रसुसुवुहोमदुहश्च गावः ॥६॥  
 कश्चिद्वसूनामयमष्टमः स्यात्स्यादश्चिनोरन्यतरच्छ्रुतोऽच ।  
 उच्चेरुहच्चरिति तत्र वाचस्तदर्शनाद्विसमयजा मुनीनां ॥७॥  
 'लेखर्षभस्येव वपुर्द्वितीयं धामेव लोकस्य चराचरस्य ।  
 स द्योतयामास वनं हि कृत्स्नं यदृच्छया सूर्य इवावतीर्णः ॥८॥

<sup>१</sup> C P omit : .

<sup>२</sup> ०नि P.

<sup>३</sup> प्रशुश्रुतः C.

<sup>४</sup> लेषषेभस्येव C D P, with

देवर्षभस्य in marg. in C D.

ततः स तैराश्रमिभिर्यथावदभ्यर्चितश्चोपनिमंचितश्च ।  
 प्रत्यर्चयां धर्मभूतो<sup>१</sup> बभूव स्वरेण<sup>२</sup> भाद्रांबुधरोपमेन ॥१॥  
 कीर्णे ततः पुण्यकृता जनेन स्वर्गाभिकामेन विमोक्षकामः ।  
 तमाश्रमं सोऽनुचचार धीरस्तपांसि चित्ताणि<sup>३</sup> निरीक्षमा-  
 णः ॥१०॥

तपोविकारांश्च निरीक्ष्य सौम्यस्तपोवने तत्र तपोधनानां ।  
 तपस्विनं कंचिदनुबज्जंतं तत्र विजिज्ञासुरिदं वभाषे ॥११॥  
 तत्पूर्वमद्याश्रमदर्शनं मे यस्मादिमं धर्मविधिं न जाने ।  
 तस्माद्वानहर्ति भाषितुं मे यो निश्चयो यं प्रतिवः प्रवृत्तः ॥१२॥  
 ततो द्विजातिः स तपोविहारः शाक्यर्थभार्यधर्मविक्रमाय ।  
 क्रमेण तस्मै कथयांचकार तपोविशेषं तपसः फलं च ॥१३॥  
 अग्राम्यमन्नं सलिलप्रहृष्टं पर्णानि तोयं फलमूलमेव ।  
 यथागमं वृत्तिरियं मुनीनां भिन्नास्तु ते तपसां विकल्पाः ॥१४॥  
<sup>४</sup>उच्छेन जीवन्ति खगा इवान्ये तृणानि केचिन्मृगवच्चरंति ।  
 केचिङ्गुजगैः सह वर्तयन्ति वल्मीकभूता इव मारुतेन ॥१५॥  
 शशमप्रयन्नार्जितवृत्तयोऽन्ये केचित्स्वदंतापहताच्चभक्षाः ।  
 कृत्वा परार्थं श्रपणं तथान्ये कुर्वन्ति कार्यं यदि शेषमस्ति ॥१६॥  
 केचिज्जात्तक्षिन्नजटाकलापा द्विः पावकं जुह्वति मंचपूर्वे ।

<sup>१</sup> धर्मभूतं P.      <sup>२</sup> Ex conj. स्वाद्वांबु० C; आ० P; स्वाद्वांबु० D (contra metr.).  
<sup>३</sup> निरीक्षमाणः P.C (०नः C).      <sup>४</sup> सौम्य तपो० P.      <sup>५</sup> C adds in marg. युम्मान  
 प्रति.      <sup>६</sup> तपोविशेषां तपसः C.      <sup>७</sup> Ex conj. सलिलं प्रहृष्टं C.P  
<sup>८</sup> उच्छेन C.P.

मीनैः समं केचिदपो विगाह्य वसंति कूर्मोऽन्निखितैः शरीरैः ॥१७॥  
 एवंविधैः कालचितैस्तपोभिः परैर्दिवं यांत्यपैरनृलोकं ।  
 दुःखेन मार्गेण सुखं शियंति<sup>१</sup> दुःखं हि धर्मस्य वदंति मूलं ॥१८॥  
 इत्येवमादि द्विपदेन्द्रवत्सः श्रुत्वा वचस्तस्य तपोधनस्य ।  
 अटृष्टतत्त्वोऽपि न संतुतोष शनैरिदं चात्मगतं जगाद् ॥१९॥  
 दुःखात्मकं नैकविधं तपश्च स्वर्गप्रधानं तपसः फलं च ।  
 लोकाश्च सर्वे परिणामवंतः स्वल्पे<sup>२</sup> अमः खल्बयमाश्रमा-  
 णां ॥२०॥

श्रियं च वंधून विषयांश्च हित्वा ये स्वर्गहेतौ नियमं चरंति ।  
 ते विप्रयुक्ताः खलु गंतुकामा महत्त्वरं स्वं वनमेव भूयः ॥२१॥  
 कायक्लैर्यश्च तपोऽभिधानैः प्रवृत्तिमाकांश्चति<sup>३</sup> कामहेतौः ।  
 संसारटोषानपरीक्षमाणो<sup>४</sup> दुःखेन सोऽचिच्छति दुःखमेव ॥२२॥  
 चामश्च नित्यं मरणात्मजानां यत्नेन चेच्छन्ति पुनः प्रसूतिं ।  
 सत्यां प्रवृत्तौ नियतश्च मृत्युस्तर्वव मग्नो यत एव भीतः ॥२३॥  
 इहार्थमेके प्रविश्नति खेदं स्वर्गार्थमन्ये अममास्तुवंति ।  
 सुखार्थमाशाकृपणोऽकृतार्थः पतत्यनर्थे खलु जीवलोकः ॥२४॥  
 न खल्बयं गर्हित एव यत्नो यो हीनमुत्सृज्य विशेषगामी ।  
 प्राञ्जिः समानेन परिअमेण कार्यं तु तद्यत्र पुनर्न कार्यं ॥२५॥  
 शरीरपीडा तु यदीह धर्मः सुखं शरीरस्य भवत्यधर्मः ।  
 धर्मेण चाप्नोति सुखं परत्र तस्मादधर्मं फलतीह धर्मः ॥२६॥

<sup>१</sup> उच्चान्तः C.P.      <sup>२</sup> निष्पत्ति I : निषेति C.P.      <sup>३</sup> दुःखात्मकं C.P.      <sup>४</sup> Chalda  
 मानो फले.      <sup>५</sup> माना C.P.      <sup>६</sup> आकांश्चयति I      <sup>७</sup> अपरीक्षमानो C.P.

यतः शरीरं मनसो वशेन प्रवर्तते वापि निवर्तते वा ।  
 युक्तो दमश्चेतस एव तस्माच्चिन्नादृते काष्ठसमं शरीरं ॥२७॥  
 आहारशुद्धा यदि पुण्यमिष्टं तस्मान्मृगाणांमपि पुण्यमस्ति<sup>२</sup> ।  
 ये चापि वास्त्राः पुरुषाः फलेभ्यो भाग्यापराधेन पराङ्मुख-  
 लात्<sup>३</sup> ॥२८॥

दुःखेऽभिसंधिस्त्वय पुण्यहेतुः सुखेऽपि कार्यो ननु सोऽभिसंधिः ।  
 अथ प्रमाणं न सुखेऽभिसंधिर्दुःखे प्रमाणं ननु नाभिसंधिः ॥२९॥  
 तथैव ये कर्मविशुद्धिहेतोः स्पृशंत्यपस्तीर्थमिति प्रवृत्ताः ।  
 तत्रापि तोषो हृदि केवलोऽयं न पावयिष्यन्ति हि<sup>४</sup> पापमापः ॥३०॥  
 स्पृष्टं हि यद्यद्दुणवद्विरंभस्तत्पृथिव्यां यदि तीर्थमिष्टं ।  
 तस्माद्गुणानेव<sup>५</sup> परैमि तीर्थमापस्तु निःसंशयमाप एव ॥३१॥  
 इति स्म तत्तद्बहुयुक्तियुक्तं जगाद चास्तं च ययौ विवस्वान् ।  
 ततो हविर्धूमविवरणवृक्षं तपःप्रशांतं स वनं विवेश ॥३२॥  
 अभ्युदृतप्रज्ञलिताग्निहोत्रं कृताभिषेकर्षिजनावकीर्णे ।  
 जाप्तस्वनाकूजितेद्वकोष्टं धर्मस्य कर्मात्मिव प्रवृत्तं ॥३३॥  
<sup>६</sup> काश्चिच्चिन्नशास्त्रं च निशाकराभः<sup>७</sup> परीक्षमाणश्च तपांस्युवास ।  
 सर्वे परिक्षेप्य तपश्च<sup>१०</sup> मत्वा तस्मात्पःस्तेचतलाज्जगाम ॥३४॥  
<sup>११</sup> अन्ववजन्वाश्रमिणस्ततस्तं तदूपमाहात्म्यगतैर्मनोभिः ।  
 देशादनार्यैरभिभूयमप्तान्महर्षयो धर्ममिवापयातं ॥३५॥

<sup>१</sup> मृगानाम्<sup>८</sup> <sup>२</sup> पुण्यमिष्टं P. <sup>३</sup> पराङ्मुखांधाः P, and so C D sec. m.  
<sup>४</sup> ऽभिकार्यो P. <sup>५</sup> अशुचि C. <sup>६</sup> P omits. <sup>७</sup> Ex conj. तस्माद्गुणाच्चैव  
 P; अशुचिव C. <sup>८</sup> Ex conj. कश्चिं C.P. <sup>९</sup> परीक्ष्य P. <sup>१०</sup> तपांसि P.  
<sup>११</sup> अन्ववजन् C (D has तु as a correction over न्व).

ततो जटावल्कलचीरखेलांस्तपोधनांश्चैव स तान्ददर्श ।  
 तपांसि चैषामनुबुध्यमानस्तस्यौ शिवे श्रीमति मार्गवृक्षे ॥३६॥  
 अथोपसृत्याश्रमवासिनस्तं मनुष्यवर्ये परिवार्ये तस्युः ।  
 वृद्धश्च तेषां बहुमानपूर्वे कलेन <sup>२</sup> साम्ना <sup>३</sup> गिरभित्युवाच ॥३७॥  
 त्वय्यागते पूर्णे इवाश्रमोऽभूत्संपद्यते शून्ये इव प्रयाते ।  
 तस्मादिमं नार्हसि तात हातुं जिजीविषोर्द्देहमिवेषमायुः ॥३८॥  
 ब्रह्मर्षिराजर्षिसुरर्षिजुष्टः पुण्यः समीपे हिमवान् हि शैलः ।  
 तपांसि तान्येव तपोधनानां यत्संनिकर्षाङ्गुलीभवंति ॥३९॥  
 तीर्थानि पुण्यान्यभितस्तथैव सोपानभूतानि नभस्तलस्य ।  
 जुष्टानि धर्मात्मभिरात्मवज्ञिर्देवर्षिभिश्चैव महर्षिभिश्च ॥४०॥  
 इतश्च भूयः क्षममुक्तैरैव दिक्सेवितुं धर्मविशेषहेतोः ।  
 न हि क्षमं दक्षिणतो बुधेन पदं भवेदेकमपि प्रयातुं ॥४१॥  
 तपोदने<sup>१</sup>स्मिन्नथ निष्क्रियो वा संकीर्णधर्मा<sup>५</sup> पतितो<sup>२</sup>शुचिर्वा ।  
 दृष्टस्त्वया येन न ते विवत्सा तद्वृहि यावदुचितो<sup>३</sup>सु वासः ॥४२॥  
 इमे हि वांछन्ति तपःसहायं तपोनिधानप्रतिमं भवतं ।  
 वासस्त्वया हींद्रसमेन सार्थं वृहस्पतेरभ्युदयावहः स्यात् ॥४३॥  
 इत्येवमुक्ते स तपस्त्विमध्ये तपस्त्विमुख्येन <sup>४</sup> मनीषिमुख्यः ।  
 भवप्रणाशाय कृतप्रतिज्ञः स्वं भावमन्तर्गतमाचचक्षे ॥४४॥  
 चृज्ज्वात्मनां धर्मभूतां मुनीनामिष्ठातिथित्वात्स्वजनोपमानं ।  
 एवंविधैर्मा प्रति भावजातैः प्रीतिः परात्मा जनितश्च मार्गः ॥४५॥

<sup>१</sup> अगुरुध्यं C.    <sup>2</sup> C adds as a marginal note वेदेन.    <sup>3</sup> Ex conj. गिरिम् C.P. Cf.  
 vii. 51.    <sup>4</sup> तृपर्षिं C.    <sup>5</sup> C adds as a note युक्तं.    <sup>6</sup> उधर्मे P.    <sup>7</sup> मनस्ति० P.

स्तिंग्धाभिराभिर्हृदयं गमाभिः समासतः स्नात इवास्मि वाग्भिः ।  
 रतिश्च मे धर्मनवयहस्य विस्पंदिता संप्रति भूय एव ॥४६॥  
 एवं प्रवृत्तान् भवतः शरण्यानतीव संदर्शितप्रक्षपातान् ।  
 यास्यामि हितेति ममापि दुःखं यथैव वंधूस्त्यजतस्त्वयैव ॥४७॥  
 स्वर्गाय युष्माकमयं तु धर्मो ममाभिलाषस्वपुनर्भवाय ।  
 अस्मिन् वने येन न मे विवत्सा भिन्नः प्रवृत्या हि निवृत्तिर्थमः ॥४८॥  
 तत्त्वारतिर्थे न परापचारो वनादितो येन परित्रजामि ।  
 धर्मे स्थिताः पूर्वयुगानुरूपे सर्वे भवतो हि महर्षिकल्पाः ॥४९॥  
 ततो वचः सूनृतमर्थवच्च सुश्वस्णमोजस्ति च गर्वितं च ।  
 श्रुत्वा कुमारस्य तपस्त्विनस्ते विशेषयुक्तं बहुमानमीयुः ॥५०॥  
 कश्चिद्विजस्त्व तु भस्मशायी प्रांगुः शिखी दारवचीरवासाः ।  
 श्यापिंगलायस्तनुटीर्घघोणः <sup>१</sup>कुंडोदहस्ती <sup>२</sup>गिरमित्युवाच्च ॥५१॥  
 धीमन्त्रुदारः खलु निश्चयस्ते यस्वं युवा जन्मनि दृष्टोष्टवः ।  
 स्वर्गापवगो <sup>३</sup>हि विचार्यसम्यग्यस्यापवर्गे मत्तिरस्ति सोऽस्ति ॥५२॥  
 यज्ञस्तपोभिर्नियमेश्च तैस्ते: स्वर्गं यियासंति <sup>४</sup>हि रागवंतः ।  
 रागेण <sup>५</sup>सार्थं रिपुणेव युद्धा मीषां परीप्सांति तु सत्त्ववंतः ॥५३॥  
 तद्बुद्धिरेषा यदि निश्चिता ते तूर्णं भवान् गच्छतु विद्यकोषं ।  
 असौ मुनिस्त्व वसन्त्यगाडो यो नैषिके श्रेयसि लब्धचक्षुः ॥५४॥  
 तस्माङ्गवाज्ञ्छ्रीष्टति तत्त्वमार्गं सत्यां रुचीं संप्रतिपत्स्यते च ।

<sup>१</sup> लापः P.      <sup>२</sup> Ex conj. कुंडोदहस्ती C. कुंडोदहस्ती P.      <sup>३</sup> गिरिम् C.P.  
<sup>४</sup> स्वक्षि P.      <sup>५</sup> यियासंति C.P.      <sup>६</sup> रागेन C.      <sup>७</sup> हि P.  
<sup>८</sup> निश्चितास्ते C.

यथा तु<sup>१</sup> पश्यामि मतिस्त्रवैषा तस्यापि यास्यत्यवद्युय बुद्धि ॥५५॥  
 पुष्टाश्वघोणं विपुलायताक्षं तामाधरोषं सिततीक्ष्णदंष्ट्र ।  
 इदं हि वक्त्रं तनुरक्तज्ञिहं<sup>२</sup> ज्ञेयार्णवं<sup>३</sup> पास्यति कृत्त्वमेव ॥५६॥  
 गंभीरता या भवतस्त्वगाधा या दीप्तता यानि च लक्षणानि ।  
 आचार्यकं प्राप्यति तत्पृथिव्यां यन्नर्षिभिः पूर्वयुगेऽप्यवाप्तं ॥५७॥  
 परममिति ततो नृपात्मजस्तमृषिजनं प्रतिनंद्य निर्यसौ ।  
 विधिवदनुविधाय तेऽपि तं प्रविविशुराश्रमिणस्तपोवनं ॥५८॥

इति श्रीबुद्धचरिते महाकाव्ये तपोवनप्रवेशो नाम  
 सप्तमः सर्गः ॥७॥

<sup>१</sup> यथानु ८.

<sup>२</sup> अज्ञिहं ८.

<sup>३</sup> यां ८ ८.

BOOK VIII.

ततस्तुरंगावचरः स दुर्मनास्तथा वनं भर्तरि निर्ममे गते ।  
 चकार यत्नं पथि शोकविग्रहे तथापि चैवाश्रु न तस्य चिक्षिपे ॥१॥  
 यमेकराचेण तु भर्तुराज्या जगाम मार्गं सह तेन वाजिना ।  
 इयाय भर्तुर्विरहं विचिंतयंस्तमेव पंथानमहोभिरष्टभिः ॥२॥  
 हयश्च<sup>१</sup> सौजस्वि<sup>२</sup> चचार कंथकस्तताम भावेन बभूव निर्मदः ।  
 अलंकृतश्चापि तथैव भूषणैरभूद्रतश्रीरिव तेन वर्जितः ॥३॥  
 निवृत्य चैवाभिमुखस्तपोवनं भृशं जिहेषे करुणं मुहुर्मुहुः ।  
 स्थुधान्वितोऽप्यध्वनिशष्यमंबु वा यथा<sup>५</sup> पुरा नाभिननंदनाददे ॥४॥  
 ततो विहीनं कपिलाद्ययं पुरं महात्मना तेन जगद्वितात्मना ।  
 क्रमेण तौ शून्यमिवोपजग्मतुर्दिवाकरेणेव विनाकृतं नभः ॥५॥  
 सपुंडरीकैरपि शोभितं जलैरलंकृतं पुष्पधैरनगैरपि<sup>६</sup> ।  
 तदेव तस्योपवनं वनोपमं गतप्रहर्षेन राज नागरैः ॥६॥  
 ततो भ्रमन्निर्दिशि दीनमानसैरनुज्ज्वलैर्वाष्पहतेक्षणैर्नरैः ।  
 निवार्यमाणाविव तावुभौ पुरं शनैरजः स्नातमिवाभिजग्मतुः ॥७॥  
 निशम्य च<sup>७</sup> स्वस्तशरीरगामिनौ विनागतौ शाक्यकुलर्षभेण<sup>१०</sup> तौ ।

<sup>१</sup> हयस्य C sec. m.      <sup>२</sup> Sic C! सौजस्वि P.      <sup>३</sup> कंठकः P.      <sup>४</sup> अभिमुख-  
 स्तपो<sup>०</sup> C.      <sup>५</sup> Ex conj. पुराभिन्न ननंद C P.      <sup>६</sup> नगैरिव C, but corrected in margin.  
<sup>७</sup> अनुज्जरैः P.      <sup>८</sup> निवार्यमाना<sup>०</sup> C P.      <sup>९</sup> स्तष्ट० C.      <sup>१०</sup> न C P.



ततः खगाश्च<sup>१</sup> क्षयमध्यगोचराः समीपबद्धास्तुरगाश्च सत्कृताः ।  
 हयस्य तस्य प्रतिसस्वनुः स्वनं नरेंद्रसूनोरुपयानशंकिताः ॥१८॥  
 जनाश्च हर्षातिशयेन वंचिता जनाधिपांतः पुरसंनिकर्षगाः<sup>२</sup> ।  
 यथा हयः<sup>३</sup> कंठक एष हेषते ध्रुवं कुमारो विशतीति मेनिरे ॥१९॥  
 अतिप्रहर्षादथ शोकमूर्छिताः कुमारसंदर्शनलोललोचनाः ।  
 गृहाद्विनिश्चक्षमुराशया स्त्रियः<sup>४</sup> शरत्पयोदादिव विद्युतश्वलाः ॥२०॥  
 विलंबवेश्यो मलिनांशुकांचरा निरंजनैर्वाघपहतेक्षणैर्मुखिः ।  
 कृष्ण विवर्णाजनया<sup>५</sup> विनाकृता दिवीव तारा रजनीक्षया-  
 रुणाः<sup>६</sup> ॥२१॥

<sup>७</sup> अरक्तामैश्चरणैरनूपैरकुंडलैरार्जवकर्णिकैर्मुखिः ।  
 स्वभावपीनैर्जघनैरमेखलैरहारयोक्त्रमुषितैरिव स्तनैः ॥२२॥  
 निरीक्षिता<sup>८</sup> वाघपपरीतलोचनं<sup>९</sup> निराश्रयं छंटकमध्यमेव च ।  
<sup>१०</sup> विवर्णवक्त्रा रुद्धुर्वरांगना<sup>११</sup> वनांतरे गाव इवर्षभोजिताः ॥२३॥  
 ततः सवाघ्या महिषी महीपतेः प्रनैष्टवत्सा महिषीव वत्सला ।  
 प्रगृह्य बाहू निपपात गौतमी विलोलपर्णा कदलीव कांचनी ॥२४॥  
 हतत्विषोऽन्याः शथिलात्मबाहवः स्त्रियो विधादेन विचेतना इव ।  
 न चुकुशुर्नाश्च जहुर्न<sup>१२</sup> शश्वसुर्न चेतना उच्छितिता इव स्थिताः ॥२५॥  
 अधीरमन्याः पतिशोकमूर्छिता विलोचनप्रस्त्रवणैर्मुखिः स्त्रियः ।

<sup>१</sup> गृह written in C over चय.

<sup>२</sup> संनिकर्षः: C P, corrected in C to <sup>०</sup>कर्षगाः.

<sup>३</sup> आश्यस्त्रियः: P.      <sup>४</sup> Sie C P.

<sup>५</sup> C P omit :

<sup>६</sup> अलक्षणः P.

<sup>७</sup> Sie C P.

Query निरीक्ष ता?

<sup>८</sup> Ex conj.

<sup>९</sup> न C;

<sup>१०</sup> ना P.

<sup>११</sup> Ex conj.

<sup>१२</sup> विषर्णः C;

विषस्सः P.

<sup>१०</sup> णा C.

<sup>११</sup> णा C P.

<sup>१२</sup> Ex conj.

<sup>१३</sup> शश्वत् चेलरा

सूचितिता C; शश्वत् चेतना सूचितिता P.

<sup>१३</sup> प्रश्वनैः C.

सिसिंचिरे प्रोषितचंदनान् स्तनान् धराधरः प्रस्तवणैरिवोपलान् ॥२६॥

मुखेष्व तासां नयनांबुताडितैः रराज तद्राजान्वेशनं तदा ।

नवांबुकालेऽबुद्वृष्टिताडितैः स्वज्जलैस्तामरसैर्यथा सरः ॥२७॥

सुवृत्तपीनांगुलिभिर्निरंतरभूषणैर्गूढशिरवरांगनाः ।

उरांसि जघ्नुः कमलोपमैः कौरः स्वपञ्चवैर्वातचला लता इव ॥२८॥

करप्रहारप्रचलैश्व ता वभुर्यथापि नार्यः सहितोन्नतैः स्तनैः ।

वनानिलाघूर्णितपद्मकंपितैः रथांगनामां मिथुनैरिवापगाः ॥२९॥

यथा च वक्षांसि कैररपीडयंस्तथैव वक्षोभिरपीडयन करान् ।

अकारयंस्तत्र परस्परं व्यथाः करायवक्षांस्यवला दयालसाः ॥३०॥

ततस्तु रोषप्रविरक्तलोचना विषादसंबंधकषायगङ्गदं ।

उवाच <sup>१</sup>निःश्वासचलत्पयोधरा विगाधशोकाशुधरा यशोधरा ॥३१॥

निशि प्रसुप्तामवशां विहाय मां गतः क्व स छंदक मन्मनोरथः ।

उपागते च त्वयि <sup>२</sup>कंथके च मे समं गतेषु त्रिषु कंपते मनः ॥३२॥

अनार्यमस्त्रिग्धममित्रकर्म मे नृशंस कृत्वा किमिहाद्य रोदिषि ।

<sup>३</sup>नियच्छ वाष्पं भव तुष्टमानसो न <sup>४</sup>संवटत्यश्च तत्त्वं कर्मते ॥३३॥

प्रियेण <sup>५</sup>वश्येन हितेन साधुना त्वया सहायेन यथार्थकारिणा ।

<sup>६</sup>गतोऽर्यपुत्रो ह्यपुनर्निवृत्तये रमस्व दिष्ट्या सफलः अमस्तव ॥३४॥

वरं मनुष्यस्य विचक्षणो रिपुर्न मित्रमप्राज्ञमयोगपेशलं ।

<sup>१</sup> Sic C.P.

<sup>२</sup> चंदनाक्षनान् C.

<sup>३</sup> प्रश्वणः C.P.

<sup>४</sup> श्रव० C.

<sup>५</sup> शा: C.P.

<sup>६</sup> निश्वास० C.P.

<sup>७</sup> अवसां C.

<sup>८</sup> कंठके P.

<sup>९</sup> निगच्छ C.

<sup>१०</sup> Ex conj. सस्तद० C.P.

<sup>११</sup> प्रियेन C.

<sup>१२</sup> गतार्यपुत्रो P.

सुहृद्दुवेण स्त्रिविपश्चित्ता त्वया कृतः कुलस्यास्य महानुपश्ववः ॥३५॥  
 इमा हि शोच्या व्यवमुक्तभूषणाः<sup>१</sup> प्रसक्तवाष्पाविलरक्तलोचनाः।  
 स्थितेऽपि पत्न्यौ हिमवन्महीसमे प्रन॑ष्टशोभा विधवा इव स्त्रियः ॥३६॥  
 इमाश्च विश्विष्वविटंकवाहवः प्रसक्तपारावतटीर्धनिस्वनाः।  
 विनाकृतास्तेन सहैव रोधनैर्भृशं रुदंतीव विमानपञ्कयः ॥३७॥  
 अनर्थकामोऽस्य जनस्य सर्वथा तुरंगमोऽपि ध्रुवमेष<sup>२</sup> कंथकः<sup>३</sup>।  
 जहार सर्वस्वमितस्तथा हि मे जने प्रसुप्ते निशि रत्नचौरवत् ॥३८॥  
 यदा समर्थः खलु सोढुमागतानिषुप्रहारानपि किं पुनः कशाः।  
 गतः कशापातभयात् कथं त्वयं<sup>४</sup> श्रियं गृहीत्वा हृदयं च मे समं ॥३९॥  
 अनार्यकर्मा<sup>५</sup> भृशमद्य हेषते नरेंद्रधिष्ठयं प्रतिपूरयन्विव ।  
 यदा तु निर्वाहयति स्म मे प्रियं तदा हि मूकस्तुरगाधमो  
 ऽभवत्<sup>६</sup> ॥४०॥

यदि स्त्रीषिष्ठत बोधयज्ञनं खुरैः क्षितौ वाष्पकरिष्ठत<sup>७</sup> धनिं ।  
 हनुस्वनं वाजनयिष्ठदुत्तमं न चाभविष्ठन्मम दुःखमीदृशं ॥४१॥  
 इतीह देव्याः परिदेविताश्रयं<sup>८</sup> निशम्य वाष्पयथिताक्षरं वचः।  
 अधोमुखः साश्रुकलः कृतांजलिः शनैरिदं छंदक उत्तरं जगौ ॥४२॥  
 विगर्हितुं नार्हसि देवि कंथकं<sup>९</sup> न चापि रोषं मयि कर्तुर्मर्हसि ।  
 अनागसौ स्वः<sup>१०</sup> समवेहि सर्वशो गतो नृदेवः स हि देविदेववत् ॥४३॥  
 अहं हि जानन्वपि राजशासनं<sup>११</sup> बलाकृतः कैरपि<sup>१२</sup> देवतैरिव ।

<sup>१</sup> प्रशक्तः० C.P.      <sup>२</sup> शृणु० C.P.      <sup>३</sup> एव P.      <sup>४</sup> त्वया P.      <sup>५</sup> Ex conj.  
 अनार्यकं मा C.P.      <sup>६</sup> तुरगाधमाभवः P.      <sup>७</sup> अकरिष्ठता C.P.      <sup>८</sup> परिदे-  
 वता० C.      <sup>९</sup> कंठः० P.      <sup>१०</sup> शः C.P.      <sup>११</sup> चलाकृतः P.      <sup>१२</sup> देव० C.

उपानयं तूर्णमिमं तुरंगमं<sup>1</sup> तथान्वगच्छं विगतश्रमोऽधनि ॥४४॥  
 वजन्नयं वाजिवरोऽपि नास्यृशन्महीं खुरामैर्विधृतैरिवांतरा ।  
 तथैव दैवादिव संयताननो हनुस्वनं नाकृत नाष्टहेषत ॥४५॥  
 यदा वहिर्गच्छति पार्थिवात्मजस्तदाभवद्वारमपावृतं स्वयं ।  
 तमश्च नैशं रविणेव पाटितं ततोऽपि देवो विधिरेष गृह्यतां ॥४६॥  
 यदाप्रमत्तोऽपि नरेंद्रशासनादृहे पुरे चैव सहस्रो जनः ।  
 तदा स नावुध्यत निद्रया हतस्तोऽपि देवो विधिरेष गृह्यतां ॥४७॥  
 यतश्च वासी वनवाससंमतं विसृष्टमस्मै समये दिवौकसा ।  
 दिवि प्रविद्धं मुकुटं च तडृतं ततोऽपि देवो विधिरेष गृह्यतां ॥४८॥  
 तदेवमावां नरदेवि दोषतो न तत्प्रयातं प्रतिगंतुमर्हसि ।  
 न कामकारो मम नास्य वाजिनः कृतानुयात्रः स हि दैवतैर्गतः ॥४९॥  
 इति प्रयाणं वहुधैवमद्वृतं निशम्य तास्तस्य महात्मनः स्त्रियः ।  
 प्रनष्टशोका इव विस्मयं ययुर्मनोज्वरं प्रब्रजनात् लेभिरे ॥५०॥  
 विषादपारिस्त्रिवलोचना ततः प्रनष्टपीता कुररीव दुःखिता ।  
 विहाय धैर्यं विस्तुराव गौतमी तताम चैवाश्रुमुखी जगाद् च ॥५१॥  
 महोर्मिमंतो मृदवोऽसिताः शुभाः पृथक्पृथग्मूलरुहाः समुद्रताः ।  
 प्रचेरितास्ते भुवि तस्य मूर्धजा नरेंद्रमौलीपरिवेषनष्टमाः<sup>7</sup> ॥५२॥  
 प्रलंबवाहुर्मृगराजविक्रमो महर्षभाष्ठः कनकोज्ज्वलद्युतिः ।  
 विशालवक्षा घनदुंदुभिस्वनस्तथाविधोऽप्याश्रमवासमर्हति ॥५३॥

<sup>1</sup> तथान्वगच्छंन्विगतः P; तथानुगच्छच्छिं C.

<sup>2</sup> एव P.

<sup>3</sup> निःस्फृष्टं C.

<sup>4</sup> ऋति C.      <sup>5</sup> शण् C.P.      <sup>6</sup> Sie MSS. (cf. viii. 75). The Mahâbh. has *praverita* (*pra+râ+irita*).      <sup>7</sup> अपरिवेष्यमष्टमाः C.

अभागिनी नूनमियं वसुंधरा तमार्यकर्माणमनुव्वमं प्रति<sup>१</sup> ।  
गतस्तोऽसौ गुणवान् हि तादृशो नृपः प्रजाभाग्यगुणैः  
प्रसूयते ॥५४॥

सुजातजालावततांगुली मृदू निगृहगुल्फौ विषपुष्पकोमलौ ।  
वनांतभूमिं कठिनां कथं नु तौ सचक्रमध्यौ चरणौ गमिष्यतः ॥५५॥  
विमानपृष्ठे शयनासनोचितं महार्हवस्तागुस्चंदनार्चितं ।  
कथं नु शीतोष्णजलागमेषु तच्छरीरमोजस्वि वने भविष्यति ॥५६॥  
कुलेन सञ्चेन बलेन वर्चसा श्रुतेन लक्ष्या वयसा च गर्वितः ।  
प्रदातुमेवाभ्युदितो न याचितुं कथं स भिक्षां परतश्चरिष्यति ॥५७॥  
शुचौ शयिता शयने हिरण्यमयं प्रबोधमानो निशि तूर्यनिस्वन्तः ।  
कथं वत इप्पत्यति सोऽद्य से यती पटकटेगांतरिते महीतले ॥५८॥  
इमं विलापं लक्षणं निश्चय ता भुजिः परिव्वच्य परस्परं स्त्रियः ।  
विलोचनभ्यः सलिलानि गत्यज्ञुर्मधूनि पुष्पेभ्य उवेरिता  
लतः ॥५९॥

ततो धरायामपतद्यशोधरा विचक्रवाकेव रथांगसाहृया ।  
श्नैश्च तत्रद्विललाप विक्कवा मुहुर्मुहुर्ग्रन्थदरुडया गिरा ॥६०॥  
स मामनाथां सहधर्मचारिणीमपास्य धर्मं यदि कर्तुमिच्छति ।  
कुतोऽस्य धर्मः सहधर्मचारिणीं विना तपो यः परिभोक्तुमि  
च्छति ॥६१॥

शृणोति नूनं स न पूर्वपार्थिवान् महासुदर्शप्रभृतीन् पितामहान्

<sup>१</sup> Ex conj. पति C; पति P.  
मा P. सदधामें C.

कथिनां C.

<sup>२</sup> Ex conj. भी C.P.

वनानि पल्लीसहितानुपेयुषस्तथा स धर्मं मदृते चिकीर्षति ॥६२॥  
 मखेषु वा वेदविधानसंस्कृतौ न दंपती पश्यति दीक्षितावुभौ ।  
 समं<sup>१</sup> बुभुष्टू परतोऽपि तत्फलं ततोऽस्य जातो मयि धर्ममत्सरः ॥६३॥  
 द्रुवं स जानन् मम धर्मवज्ञभो<sup>२</sup> मनः प्रियेऽप्याकलहं मुहुर्मिथः ।  
 मुखं विभीमामपहाय<sup>३</sup> रोषणां महेंद्रलोकेऽप्सरसो जियृष्टाति ॥६४॥  
 इयं तु चिंता मम कीदृशं नु ता वपुर्गुणं विभ्रति तत्र योषितः ।  
 वने यदर्थं स तपांसि तप्तते श्रियं च हित्या मम भक्तिमेव च ॥६५॥  
 न खल्वियं स्वर्गमुखाय मे स्पृहा न तज्जनस्यात्मवतोऽपि दुर्लभं ।  
 सतु प्रियो मामिह वा परच वा कथं न जप्त्यादिति मं मनोरथः ॥६६॥  
 अभागिनी यद्यहमायतेष्टाणं शुचिस्मितं भर्तुरुतीश्चितुं मुखं ।  
 न मंदभागोऽहति राहुलोऽप्ययं कदाचिर्देकपरिवर्तितुं पितुः ॥६७॥  
 अहो नृगंसं सुकुमारवर्चमः<sup>४</sup> मुदारुणं तस्य मनस्विनो मनः ।  
 कालप्रलापं द्विपतोऽपि हर्षणं गिर्झुं सुतं यस्त्यजतीदृशं स्वतः ॥६८॥  
 ममापि कामं हृदयं मुदारुणं शिलामयं वाष्पयमापि वा कृतं ।  
 अतायवच्छीरहिते सुखोचिते वनं गते भर्तरि यन्न दीर्घते ॥६९॥  
 इतीह देवी पतिशोकमृछिता रुरोद दध्यौ विललाप चासकृत् ।  
 न वावधीरापि हि सा सती शुचा धृतिं न मस्मार चकार नो  
 ह्रियं ॥७०॥

ततस्तथा शोकविलापविक्रवां यशोधरां प्रेष्य वसुधरागतां ।  
 महारविदरिव वृष्टितादिते मुखैः सवाष्पैर्वनिता विचुक्रुशुः ॥७१॥

<sup>१</sup> Ex conj. बुभुः परितोऽपि C.P. The Chinese supports *paratuh*. <sup>२</sup> ऋं P.  
<sup>३</sup> उपहाय P. <sup>४</sup> दुरुभं C.P. <sup>५</sup> उच्चसः C.P.

<sup>१</sup> समाप्तजाप्तः कृतहोममंगलो नृपसु देवायतनाद्विनिर्ययौ ।  
 जनस्य तेनार्त्तरवेण<sup>२</sup> चाहतश्चचाल वज्रधनिनेव वारणः ॥७२॥  
 निशास्य<sup>३</sup> च छंटककंथकावुभौ सुतस्य संश्वयं स्थिरं ।  
 पपात शोकाभिहतो महीपतिः शचीपतेर्वृत्त इवोत्सवे धजः ॥७३॥  
 ततो मुहूर्तं सुतशोकमोहितो<sup>५</sup> जनेन तुत्याभिजनेन धारितः ।  
 निरीक्ष्य दृष्ट्या जलपृण्या हयं महीतलस्यो विललाप पा-  
 र्थिवः ॥७४॥

बहूनि कृत्वा समरे प्रियाणि मे महत्त्वया कंथक<sup>६</sup> विप्रियं कृतं ।  
 गुणप्रियो येन वने स<sup>७</sup> मे प्रियः प्रियोऽपि सन्नप्रियवत् प्रचे-  
 रितः<sup>८</sup> ॥७५॥

तदृद्य मां वा नय तत्र यत्र स वज द्रुतं वा पुनरेवमानय ।  
 ऋते हि तस्मान्मम नास्ति जीवितं विगाढरोगस्य सदौषधा-  
 दिव ॥७६॥

सुवर्णनिष्ठीविनि मृत्युना हते सुदुष्करं यन्न ममार<sup>९</sup> सृजयः ।  
 अहं पुनर्धर्मरत्नो सुते गते<sup>१०</sup> मुमुक्षुरात्मानमनात्मवानिव ॥७७॥  
 विभोदेशस्त्रचकृतः प्रजापते: परापरज्ञस्य विवस्त्रदात्मनः ।  
 प्रियेण पुत्रेण सता विनाकृतं कथं न मुद्यद्वि<sup>११</sup> मनो मनोरपि ॥७८॥  
 अजस्य राज्ञस्तनयाय धीमते नराधिपायेद्रसखाय मे स्पृहा ।  
 गते वनं यस्तनये दिवं गतो न मोघवाष्पः कृपणं<sup>१२</sup> जिजीव ह ॥७९॥

<sup>१</sup> समाप्तः C.

<sup>२</sup> ऊ P.

<sup>३</sup> So C P here and x. 3.

<sup>४</sup> छंटकः P.

<sup>५</sup> शोकमोहितो P; शोकमूर्खिमोहितो C with the मूर्खि dotted above.

<sup>६</sup> Sic C P.

<sup>७</sup> Ex conj. वनेष P; चनेष C.

<sup>८</sup> Sic MSS.; cf. sup. 52.

<sup>९</sup> विगाधः C P.

<sup>१०</sup> Ex conj. संजयः C P.

<sup>११</sup> मुद्यद्वि C.

<sup>१२</sup> ऊ C.

प्रचक्ष मे भद्र<sup>१</sup> तदाश्रमाजिरं हृतस्वया यत्र स मे जलांजलिः ।  
 इमे परीप्सन्ति हि ते पिपासवो ममासवः प्रेतगतिं यियासवः ॥८०॥  
 इति तनयवियोगजातदुःखं क्षितिसदृशं सहजं विहाय धैर्यं ।  
 दशरथ इव रामशोकवश्यो बहु विललाप नृपो विसंज्ञकल्पः ॥८१॥  
 श्रुतविनयगुणान्वितस्ततस्तं मतिसचिवः प्रवयाः पुरोहितश्च ।  
 अवधृतमिदमूच्तुर्यथावन्न च परितप्तमुखौ न चाप्यशोकौ ॥८२॥  
 त्यज नरवर शोकमेहि धैर्यं कुधृतिरितार्हसि धीर नाश्व मोक्षं ।  
<sup>२</sup> सजमिव मृदितामपास्य लक्ष्मीं भुवि बहवो हि नृपा वनान्य-  
 भीयुः ॥८३॥

अपि च नियत एष तस्य भावः स्मर वचनं तदृष्टेः पुरासितस्य ।  
 न हि स दिवि न चक्रवर्तिराज्ये क्षणमपि वासयितुं सुखेन  
 शक्यः ॥८४॥

यदि तु नृवर कार्यं एव यन्नस्वरितमुदाहर यावद्व यावः ।  
 बहुविधमिह युद्धमस्तु तावत्त्व तनयस्य विधेश्च तस्य तस्य ॥८५॥  
 नरपतिरपि तौ शशास तस्माद्वृतमित एव युवामभिप्रयातं ।  
 न हि मम हृदयं प्रयाति<sup>३</sup> शांतिं वनशकुनेरिव पुचलालसस्य ॥८६॥  
 परममिति नरेंद्रशासनात्रौ ययतुरमात्यपुरोहितौ वनं तत् ।  
 कृतमिति सवधूजनः सदारो नृपतिरपि प्रचकार शेषकार्यं ॥८७॥

इति श्रीबुद्धचरिते महाकाव्येऽतःपुरविलापो नामाष्टमः  
 सर्गः ॥८॥

<sup>१</sup> तम् P.

<sup>२</sup> अञ्ज C.

<sup>३</sup> प्रयांति C

BOOK IX.

ततस्तदा मंचिपुरोहितौ तौ वाष्पप्रतोदाभिहतौ नृपेण<sup>१</sup> ।  
 विङ्गौ सदश्वाविव सर्वयन्नासौहार्देशीग्रं ययतुवनं तत् ॥१॥  
 तमाश्रमं जातपरिश्रमौ तावुपेत्य काले सदृशानुयाच्चौ ।  
 राजद्विमुत्सृज्य विनीतचेष्टावुपेयतु भार्गवधिष्ठायमेव<sup>२</sup> ॥२॥  
 तौ न्यायतस्मं प्रतिपूज्य विप्रं तेनार्चितौ तावपि चानुरूपं ।  
 कृतासनौ भार्गवमासनस्यं छिन्ना कथामूर्चतुरात्मकृत्यं ॥३॥  
 शुद्धोजसः शुद्धविशालकीर्तिरिक्ष्वाकुवंशप्रभवस्य राज्ञः ।  
 इमं जनं वेत्तु भवानधीरं श्रुतयहे मंचपरिग्रहे च ॥४॥  
 तस्य इकल्पस्य जयंतकल्पः पुचो जरामृत्युभयं तितीषुः ।  
 इहाभ्युपेतः किल<sup>५</sup> तस्य हेतोरावामुपेतौ भगवानवैतु ॥५॥  
 तौ सोऽव्रवीदस्ति स दीर्घवाहुः प्राप्तः कुमारो न तु नाववृद्धः ।  
 धर्मोऽयमावर्तक इत्यवेत्य यातस्त्वराडाभिमुखो मुमुक्षुः ॥६॥  
 \* तस्मात्तस्त्वावुपलभ्य तत्त्वं तं विप्रमामन्त्य तदैव सद्यः ।  
 खिन्नावखिन्नाविव राजपुचः<sup>७</sup> प्रसस्तुस्तेन<sup>८</sup> यतः स यातः ॥७॥  
 ९ यांतौ ततस्त्वौ<sup>१०</sup> मृजया विहीनमपश्यतां तं वपुषा ज्वलंतं ।

<sup>१</sup> This book has several lacunae.      <sup>२</sup> नृ C.      <sup>३</sup> वेष्टी C.      <sup>४</sup> धित्यमेव P.

<sup>५</sup> जराजब्दः P.      <sup>६</sup> Ex conj. अलि C.P. [The Tibetan has *grag*, 'it is reported,' H.W.]      <sup>७</sup> चाचः P.      <sup>८</sup> तस्मादतस्त्वौ P.      <sup>९</sup> प्रसस्तुतुः C.P.      <sup>१०</sup> द्युः स याचः C pr. manu.      <sup>११</sup> याद्यी C.      <sup>१२</sup> Sic C.P. Query चजया ?

१ नृपोपविष्टं पथि वृक्षमूले २ सूर्यं घनाभोगमिव प्रविष्टं ॥ ८ ॥  
 यानं विहायोपययौ ततस्तं पुरोहितो मंचधरेण सार्थं ।  
 यथा वनस्यं सहवामदेवो रामं दिदृशुमुनिरौर्वशेयः ३ ॥ ९ ॥  
 तावर्चयामासतुरहंतस्तः ४ दिवीव शुक्रांगिरसौ महेंद्रं ।  
 प्रत्यर्चयामास स चार्हतस्तौ दिवीव शुक्रांगिरसौ महेंद्रः ॥ १० ॥  
 कृताभ्यनुज्ञावभितस्ततस्तौ निषीटतुः शाक्यकुलध्वजस्य ।  
 विरेजतुस्तस्य च संनिकर्षे पुनर्वंसू योगगताविवेदोः ॥ ११ ॥  
 तं वृक्षमूलस्यमभिज्जलंतं पुरोहितो राजसुतं वभाषे ।  
 यथोपविष्टं दिवि पारिजाते ५ वृहस्पतिः शक्रसुतं जयंतं ॥ १२ ॥  
 त्वच्छोकशल्ये हृदयावगाढे ६ मोहं गतो भूमितले मुहूर्तं ।  
 कुमार राजा नयनांवुर्वर्षो यच्चामवोचत्तदिदं निबोध ७ ॥ १३ ॥  
 जानामि धर्मं प्रति निश्चयं ते पैरमि ८ तेऽच्याविनमेतमर्थं ।  
 अहं त्वकाले वनसंश्रयात्ते शोकाग्निनाग्निप्रतिमेन दद्ये ॥ १४ ॥  
 तदेहि धर्मग्रिय मत्प्रियार्थं धर्मार्थमेव त्यज वुडिमेतां ।  
 अयं हि मा ९ शोकरयः प्रवृद्धो नदीरयः कूलमिवाभिहंति ॥ १५ ॥  
 मेघांवुकक्षाद्विषु या हि वृत्तिः १० समीरणाकाग्निमहाशनीनां ।  
 तां ११ वृत्तिमस्मासु करोति शोको विकर्षणोच्छोषणदाहभेदैः ॥ १६ ॥  
 तद्वृक्षं तावडमुधाधिपत्यं काले वनं यास्यसि शास्त्रदृष्टे ।

१ Ex conj. नृपोपविष्टं C.P.      २ Ex conj. सूर्याघनां C.P.      ३ सेयः C.P.  
 ४ अर्हती तं P.      ५ परिजाती C.      ६ ओधि P.      ७ ओधः C.      ८ Ex conj.  
 तेषाविनिमेतः C.P.      ९ ने P.      १० Ex conj. वुडिः C.P.      ११ वुडिम् P.  
 वृत्तम् C.

अनिष्टबंधौ कुरु माषुपेक्षां<sup>१</sup> सर्वेषु भूतेषु दया हि धर्मः ॥१७॥  
 न चैष धर्मो वन एव सिद्धः पुरेऽपि सिद्धिर्नियता यतीनां ।  
 बुद्धिश्च यत्तम् निमित्तमत्र वनं च लिंगं च<sup>२</sup> हि भीरुच्छ्रहृ ॥१८॥  
 मौलीधरंसविषक्तहारेः<sup>३</sup> केयूरविष्टव्यस्त्रैरेद्देः ।  
 लक्ष्यंकमध्ये परिवर्तमानैः प्राप्नो गृहस्थैरपि मोक्षधर्मः ॥१९॥  
 ध्रुवानुजो यौ<sup>४</sup> बलिवज्रबाहू वैभाजमाषाढमथांतिदेवं ।  
 विटेहराजं जनकं तथैव<sup>५</sup> पाकटुमं सेनजितश्च राज्ञः ॥२०॥  
 एतान् गृहस्थान् नुपतीनवेहि नैःश्रेयसे धर्मविधौ विनीतान् ।  
 उभेऽपि<sup>६</sup> तस्माद्युगपद्मजस्व चिन्ताधिपत्यं च नृपत्रियं च ॥२१॥  
 इच्छामि हि त्वामुपगुद्य गाढं कृताभिषेकं सलिलार्दमेव ।  
 धृतातपत्रं समुदीक्षमाणस्तेनैव हर्षेण वनं प्रवेष्टु ॥२२॥  
 इत्यब्रवीद्गमिपतिर्भवतं वाक्येन वाध्ययथिताक्षरिण ।  
 श्रुत्वा भवानर्हति तत्प्रियार्थं स्तेहेन तत्त्वेहमनुप्रयातुं ॥२३॥  
 शोकांभसि तत्प्रभवे ह्यगाधे<sup>७</sup> दुःखार्णवे मज्जति शाक्यराजः ।  
<sup>८</sup> तस्मात्तमुक्तारय नाथहीनं निराश्रयं मममिवार्णवे गां<sup>१०</sup> ॥२४॥  
 भीष्मेण गंगोदरसंभवेन रामेण रामेण च भार्गवेण<sup>११</sup> ।  
 श्रुत्वा कृतं कर्म पितुः प्रियार्थं पितुस्त्वमपर्वहसि कर्तुमिष्टं ॥२५॥  
 संवर्धयित्रीं च समेहि देवीमगस्त्यजुषां दिशमप्रयातां ।

<sup>१</sup> माषुपेक्षां C.

<sup>२</sup> च C P.

<sup>३</sup> अंशविशक्तं C P (P has अंशुः).

<sup>४</sup> Ex conj. ध्रुवा - जीयौ C P, with hiatus marked.

<sup>५</sup> Ex conj. या - द्वुमसे० C;

या - द्वुमं से० P, with hiatus marked.

<sup>६</sup> Sic C P!

<sup>७</sup> त्वामानः C; त्वामाणः P.

<sup>८</sup> ष्टे P.

<sup>९</sup> तस्मात्त्वम् P.

<sup>१०</sup> गौः C.

<sup>११</sup> न P.

प्रनष्टवस्तामिव वस्तलां गामजस्तमार्त्ता कलितुं<sup>१</sup> न चार्हसि ॥२६॥  
 हंसेन हंसीमिव विप्रयुक्तां त्यक्तां गजेनेव वने करेणुं ।  
 आर्त्ता सनाथामपि नाथहीनां चातुं वधूमर्हसि दर्शनेन ॥२७॥  
 एकं सुतं बालमनर्हदुःखं संतापसंतप्तं \* \* \* ।  
 तं राहुलं मोक्षय वंधुशोकादाहूपसर्गादिव पूर्णचंद्रं ॥२८॥  
 शोकाग्निना त्वदिरहेधनेन निःश्वासधूमेन तमःग्रिखेन ।  
 त्वदर्शनायर्थति दद्यमानः<sup>२</sup> सीऽतःपुरं चैव पुरं च कृत्वं ॥२९॥  
 स बोधिसत्त्वः परिपूर्णसत्त्वः श्रुत्वा वचस्तस्य पुरोहितस्य ।  
 ध्यात्वा मुहूर्तं गुणवद्वाग्नः प्रत्युत्तरं प्रश्नितमित्युवाच ॥३०॥  
 अवैमि भावं तनयप्रसक्तं विशेषतो यो मयि भूमिपस्य ।  
 जानक्षपि व्याधिजराविपद्मो भीतस्वगत्या स्वजनं त्यजामि ॥३१॥  
 द्रष्टुं प्रियं कः स्वजनं हि नेछेन्नासौ यदि स्यात्प्रियविप्रयोगः ।  
 यदा तु भूत्वापि<sup>३</sup> भवेद्वियोगस्ततो गुरुं<sup>४</sup> स्त्रिघमपि त्यजामि ॥३२॥  
 महेतुं क यत्तु नराधिपस्य शोकं<sup>५</sup> भवानर्हति न प्रियं मे ।  
 यस्त्वप्रभूतेषु समागमेषु संतथते भाविनि विप्रयोगैः ॥३३॥  
 एवं च ते निश्चयमेतु वुद्धिर्दृष्टा<sup>६</sup> विचित्रं विविधप्रचारं ।  
 संतापहेतुर्न सुतो न वंधुरद्वानन्तैमित्तिक एष तापः ॥३४॥

<sup>१</sup> शुण० C.P.      <sup>२</sup> Glossed in C as त्वक्तुं ?      <sup>३</sup> A hiatus here in C.P. C gives only संतापसंत. The तं of c not in C.      <sup>४</sup> निश्चास० C.P.      <sup>५</sup> A blank in the MSS. between ना and चक्ति.      <sup>६</sup> The MSS. have a blank between मान and पुरं चैव.

<sup>७</sup> Ex conj. The MSS. read तनयं with a blank after it.      <sup>८</sup> Ex conj. भूमिपत्ति C.P.

<sup>९</sup> Ex conj. भूत्वापि ---- योग० C.P.      <sup>१०</sup> गुरु० C.P.      <sup>११</sup> Ex conj. भवानर्हति P; भवानर्हसि C.      <sup>१२</sup> So P (perhaps प्रवारं); विचि ----- प्रचारं C.

यदाधगानामिव संगतानां काले वियोगो नियतः प्रजानां ।  
 प्राज्ञो जनः को नु भजेत<sup>१</sup> शोकं<sup>२</sup> बंधुप्रियः सन्नपि बंधुहीनः ॥३५॥  
 इहैति हिता स्वजनं परत्र प्रलभ्य चेहापि पुनः प्रयाति ।  
 गत्वापि तत्त्वार्थपरत्र गच्छत्येवं जनो योगिनि कोऽनुरोधः<sup>३</sup> ॥३६॥  
 यदा च गर्भात्प्रभृति<sup>४</sup> प्रजानां \* \* नुबधाय मृत्युः ।  
 कस्माद्काले वनसंश्रयं मे पुत्रप्रियस्तत्र भवानवोचत् ॥३७॥  
 भवत्यकालो विषयाभिपत्तौ<sup>५</sup> कालस्तथैवाभिविधौ प्रदिष्टः<sup>६</sup> ।  
 कालो जगत्कर्षति सर्वकालानर्चाहके श्रेयसि सर्वकालः ॥३८॥  
 राज्यं मुमुक्षुर्मयि यच्च राजा<sup>७</sup> तदप्युदारं सदृशं पितुश्च ।  
<sup>८</sup> प्रतियहीतुं सम न क्षमं तु लोभादपथ्यान्नमिवातुरस्य ॥३९॥  
 कथं नु<sup>९</sup> मोहायतनं नृपत्वं क्षमं प्रपत्तुं विदुषा नरेण ।  
 सोऽवेगता यत्र मदः अमश्च<sup>१०</sup> परोपचारेण च धर्मपीडा ॥४०॥  
 जांवृनदं हर्ष्यमिव प्रदीप्तं विषेण संयुक्तमिवोक्तमान्नं ।  
 याहाकुलं च स्थितं<sup>११</sup> \* \* \* \* ॥४१॥  
 इत्यात्मविज्ञानगुणानुरूपं मुक्तस्यृहं<sup>१२</sup> हेतुमदूर्जितं च ।  
 शुत्वा नरेंद्रात्मजमुक्तवन्तं प्रत्युत्तरं मंत्रधरोऽप्युवाच ॥४२॥  
 यो निश्चयो मंत्रवरस्तवायं नायं न युक्तो न तु कालयुक्तः ।

<sup>१</sup> Ex conj. भजेत् C; भजेत्ति P.      <sup>२</sup> Ex conj. बंधु ----- हीनः C.P.  
<sup>३</sup> Corrupt? For the Tibetan see note in Appendix.      <sup>४</sup> C.P. have a hiatus after प्र  
down to नुबधाय.      <sup>५</sup> C.P. have a hiatus before स्तथैवाभिधौ. I conjecture *abhibi-  
dhau* (cf. Pān. iii. 3. 44).      <sup>६</sup> प्रदिष्टः C.P., but C has a marginal correction प्रदिष्टः.  
<sup>७</sup> Ex conj. राज्य C? राज्यं P.      <sup>८</sup> प्रतियहीतुं C.P.      <sup>९</sup> न C.P.      <sup>१०</sup> Ex conj.  
परापचारेण C.P.      <sup>११</sup> क्ति P. Here follows a long hiatus in C.P. It occupies  
719-734 in Beal's translation.      <sup>१२</sup> स्यृशं C.

शोकाय हित्वा पितरं वयःस्यं स्याङ्गर्भकामस्य हि ते न धर्मः ॥४३॥  
 नूनं च बुद्धिस्त्व नातिसूक्ष्मा<sup>१</sup> धर्मार्थकामेष्वविचक्षणा वा ।  
 हेतोरदृष्टस्य फलस्य यस्त्वं प्रत्यक्षमर्थं परिभूय यासि ॥४४॥  
 पुनर्भवोऽस्तीति च केचिदाहुर्नास्तीति केचिन्नियतंप्रतिज्ञाः ।  
 एवं यदा संशयितोऽयमर्थस्तस्मात् द्वाम भोक्तुमुपस्थिता श्रीः ॥४५॥  
 भूयः प्रवृत्तिर्येदि काचिदस्ति रंस्यामहे तत्र यथोपपत्तौ ।  
 अथ प्रवृत्तिः परतो न काचित्सिङ्गोऽप्रयत्नाज्जगतोऽस्य मोक्षः ॥४६॥  
 अस्तीति केचित्परलोकमाहुर्माक्षस्य योगं न तु वर्णयन्ति ।  
 अग्नेर्यथा स्युष्णामपां द्रवत्वं तडत्प्रवृत्तौ प्रकृतिं वर्दन्ति ॥४७॥  
 केचिन्स्वभावादिति वर्णयन्ति शुभाशुभं चैव भवाभवौ<sup>२</sup> च ।  
 स्वभाविकं सर्वमिदं च यस्मादतोऽपि मोघो भवति प्रयत्नः ॥४८॥  
 यदिंदियाणां नियतः प्रचारः प्रियाप्रियत्वं विषयेषु चैव ।  
 संयुज्यते यज्जरयात्तिभिश्च कस्तत्र यत्नो ननु स स्वभावः ॥४९॥  
 अद्विहुताशः शममध्युपति तेजांसि चापो गमयन्ति<sup>३</sup> शोषं ।  
 भिन्नानि भूतानि शरीरसंस्थान्येकं च<sup>४</sup> दत्त्वा जगदुद्वर्तति ॥५०॥  
 यत्पाणिपादोदरपृष्ठमूर्धा<sup>५</sup> निर्वर्तते गर्भगतस्य भावः ।  
 यदात्मनस्तस्य च तेन योगः स्वभाविकं तत्कथयन्ति तज्ज्ञाः ॥५१॥  
 कः कंटकस्य प्रकरोति तैक्षण्यं विचित्रभावं मृगपक्षिणां वा ।  
 स्वभावतः सर्वमिदं प्रवृत्तं न कामकारोऽस्ति कुतः प्रयत्नः ॥५२॥  
 सर्गं वदन्तीश्वरतस्तथान्ये तत्र प्रयत्ने पुरुषस्य कोऽर्थः ।

<sup>१</sup> शुक्ष्मा C.<sup>२</sup> नियतः C.<sup>३</sup> भवं F.<sup>४</sup> Ex conj. चापः शमयन्ति C.P.<sup>५</sup> दत्त्वा P.<sup>६</sup> मूर्द्वानिर्वर्तते P.

य एव हेतुर्जगतः प्रवृत्तौ हेतुर्निवृत्तौ नियतः स एव ॥५३॥  
 केचिद्ददंत्यात्मनिमित्तमेव प्रादुर्भवं चैव भवक्षयं च ।  
 प्रादुर्भवं तु प्रवदंत्ययन्नाद्यन्नेन मोक्षाधिगमं ब्रुवन्ति ॥५४॥  
 नरः पितृणामनृणः प्रजाभिर्वेदर्जृषीणां क्रतुभिः सुराणां ।  
 उत्पद्यते सार्धमृणस्त्रिभिस्त्वैर्यस्यास्त्रि मोक्षः किल तस्य मोक्षः ॥५५॥  
 इत्येवमेतेन विधिक्रमेण मोक्षं सयन्नस्य वर्तन्ति तज्ज्ञाः ।  
 प्रयत्नवंतोऽपि हि विक्रमेण मुमुक्षवः खेदमवाप्नुवन्ति ॥५६॥  
 तत्सौम्य मोक्षे यदि भक्तिरस्त्रि न्यायेन सेवस्त्रि विधिं यथोक्तं ।  
 एवं भविष्यत्युपपत्तिरस्य संतापनाशश्च नराधिपस्य ॥५७॥  
 या च प्रवृत्ता भवदोषबुद्धिस्त्रिपोवनेभ्यो भवनं प्रवेष्टु ।  
 तत्रापि चिंता 'तव तात माभूत पूर्वेऽपि जग्मुः स्वगृहं वनेभ्यः ॥५८॥  
 तपोवनस्योऽपि वृतः प्रजाभिर्जगाम राजा पुरमंवरीषः ।  
 तथा महों विप्रकृतामनार्यस्तपोवनदित्य रात्र्य रामः ॥५९॥  
 तथैव शास्त्राधिपतिर्दुमाष्ठो वनात्मसूनुः स्वपुरं प्रविश्य ।  
 ब्रह्मर्षिभूतश्च मुनेर्वशिष्ठाद्येश्च श्रियं सांकृतिरंतिरेवः<sup>2</sup> ॥६०॥  
 एवंविधा धर्मयगः प्रदीप्ता वनानि हित्वा भवनान्यभीयुः ।  
 तस्मान्न दोषोऽस्त्रि गृहं प्रवेष्टु तपोवनाङ्गर्मनिमित्तमेव ॥६१॥  
 ततो वचस्तस्य निशम्य मंचिणः प्रियं हितं चैव नृपस्य चक्षुषः ।  
 अनूनमव्यस्तमसक्तमदुतं धृतौ स्थितो राजसुतोऽब्रवीडचः ॥६२॥

<sup>1</sup> तव ता omitted in P; तात not clear in C; तामत D.  
<sup>3</sup> साङ्गतिं P. See note in Appendix.      <sup>4</sup> प्रयातुं C.  
 शक्तं C; अव्यक्तमशक्तं P.

<sup>2</sup> सास्त्रं C.

<sup>5</sup> Ex conj. अव्यक्तम-

इहास्ति नास्तीति य एष संशयः परस्य वाक्यैर्न ममात्र निश्चयः ।  
 अवेत्य तत्त्वं तपसा शमेन वा स्वयं<sup>१</sup> ग्रहीयामि यदत्र निश्चितं ॥६३॥  
 न मे क्षमं संगशतं हि दर्शनं<sup>२</sup> ग्रहीतुमव्यक्तपरं पराहतं ।  
 बुद्धः परप्रत्ययतो हि को वजेज्जनोऽधकारे<sup>३</sup> ऽध इवांधदेशितः ॥६४॥  
 अदृष्टतत्त्वस्य सतोऽपि किं तु मे शुभाशुभे संशयिते<sup>४</sup> शुभे मतिः ।  
 वृथापि खेदोऽपि वरं शुभात्मनः सुखं न तत्त्वेऽपि विगर्हिता-  
 त्मनः ॥६५॥

इमं तु दृष्ट्वा गममव्यवस्थितं यदुक्तमासैस्तदवेहि<sup>५</sup> साध्विति ।  
 प्रहीणदोषत्वमवेहि<sup>६</sup> चाप्नतां प्रहीणदोषो द्यनृतं न वक्ष्यति ॥६६॥  
 गृहप्रवेशं प्रति यच्च मे भवानुवाच रामप्रभृतीन निदर्शनं ।  
 न ते प्रमाणं न हि धर्मनिश्चयेष्वलं प्रमाणाय परिक्षेत्रवताः ॥६७॥  
 तदेवमर्थेव रविर्महीं पतेदपि स्थिरत्वं हिमवान् गिरिस्त्यजेत् ।  
 अदृष्टतत्त्वो विषयोन्मुखेंद्रियः अर्थेय न त्वेव गृहान् पृथग्जनः ॥६८॥  
 अहं विशेषं<sup>७</sup> ज्ञलितं हुताशनं<sup>८</sup> न चाकृतार्थः प्रविशेयमालयं ।  
 इति प्रतिज्ञां स चकार गर्वितो<sup>९</sup> यथेष्टमुत्थाय च निर्ममो<sup>१०</sup> ययो ॥६९॥  
 ततः सवाष्टौ सचिवडिजावुभौ निशम्य तस्य स्थिरमेव निश्चयं ।  
 विषयावक्त्रावनुगम्य दुःखितौ शनैरगत्या पुरमेव जग्मतुः ॥७०॥  
 तत्त्वेहादय नृपतेश्च भक्तिस्त्रौ सापेक्ष<sup>१०</sup> प्रतिययतुश्च तस्यतुश्च ।  
 दुर्धर्षं रविमिव दीप्तमात्मभासा तं द्रष्टुं न हि पथि शेकतुर्न  
 मोक्षं ॥७१॥

<sup>१</sup> गृ० C.P.<sup>२</sup> देशिकः C.<sup>३</sup> सनश्चिते C.P.<sup>४</sup> अवैहि C.P.<sup>५</sup> अवि P.<sup>६</sup> विशेषं C.<sup>७</sup> उत्तासनं C.<sup>८</sup> यथेष्टं C.<sup>९</sup> निर्यमो P.<sup>१०</sup> सापेक्षं P.

तौ ज्ञातुं परमगतेर्गतिं तु तस्य प्रच्छन्नांश्चरपुरुषाऽङ्गुचीन् विधाय ।  
राजानं प्रियसुतलालसं नु गता द्रष्ट्यावः कथमिति जगमतुः  
कथंचित् ॥७२॥

इति श्रीबुद्धचरिते महाकाव्ये कुमारान्वेषणो<sup>1</sup> नाम  
नवमः सर्गः ॥९॥

<sup>1</sup> Sie C P ; ०३५ ?

BOOK X.

स राजवत्सः पृथुपीनवक्षास्तौ हव्यमंचाधिकृतौ विहाय ।  
 उत्तीर्ण गंगां प्रचलत्तरंगां<sup>१</sup> श्रीमद्भृंहं राजगृहं जगाम ॥१॥  
 शैलैः सुगुप्तं च विभूषितं च धृतं च पूतं च शिवैस्तपोदैः ।  
 पंचाचलांकं नगरं प्रपेदे शांतः स्वयंभूरिव नाकपृष्ठं ॥२॥  
 गांभीर्यमोजश्च निशाम्य<sup>२</sup> तस्य वपुश्च दीपं पुरुषानतीत्य ।  
 विसिस्मिये तत्र जनस्तदानीं<sup>३</sup> स्थाणुवतस्येव वृषधजस्य ॥३॥  
 तं प्रेष्य योऽन्येन ययौ स तस्यौ यश्वाच्च तस्यौ पथि सोऽन्वगच्छत् ।  
 द्रुतं ययौ यः सद्यं सधीरं यः कश्चिदास्ते स्म स चोत्पपात ॥४॥  
 कश्चित्तमानर्च जनः कराभ्यां सकृत्य कश्चिच्छिरसा वर्वदे ।  
 स्तिग्धेन कश्चिद्दत्तसाभ्यन्तंदन्नैवं जगामाप्रतिपूज्य कश्चित् ॥५॥  
 तं जिह्वियुः प्रेष्य विचित्रवेशाः प्रकीर्णवाचः पथि मौनमीयुः ।  
 धर्मस्य साक्षादिव संनिकर्षाच्च कश्चिदन्यायमतिर्बूबूव ॥६॥  
<sup>५</sup> अन्यक्रियाणामपि राजमार्गे स्त्रीणां नृणां वा बहुमानपूर्वं ।  
 तदेव कल्पं नरदेवसूत्रं<sup>६</sup> निरीक्षमाणा<sup>७</sup> न तु तस्य दृष्टिः ॥७॥  
 भुवौ ललाटं मुखमीक्षणं वा वपुः करौ वा चरणौ गतिं वा ।

<sup>१</sup> नुरंगां C.      <sup>२</sup> So C P here and viii. 73.      <sup>३</sup> स्थानु C.      <sup>४</sup> कर्षे त्र P D,  
 and so C perhaps pr. m.      <sup>५</sup> अन्यक्रियानां C.      <sup>६</sup> सूत्रं corrected in margin  
 of C to सूतं, D has सूतं.      <sup>७</sup> निरीक्षमाणा C P.

यदेव यस्तस्य दर्श तत्र तदेव <sup>१</sup> तस्यानुवबंध चक्षुः ॥८॥  
 दृष्ट्वा <sup>२</sup> शुभोर्णभुवमायताक्षं ज्वलच्छरीरं गुभजालहस्तं ।  
 तं भिक्षुवेशं क्षितिपालनार्हं संचुक्षुमे गजगृहस्य लक्ष्मीः ॥९॥  
 श्रेण्योऽथ भर्ता मगधाजिरस्य वाह्याद्विमानाद्विपुलं जनौधं ।  
 दर्श प्रपञ्च च तस्य हेतुं ततस्तमस्मै पुरुषः शशंस ॥१०॥  
 ज्ञानं परं वा पृथिवीश्रियं वा <sup>३</sup>विप्रैर्य उक्तोऽधिगमिष्यतीति ।  
 स एव शाक्याधिपतेस्तनूजो <sup>४</sup>निरीक्ष्यते प्रवजितो जनेन ॥११॥  
 ततः श्रुतार्थो मनसा गतार्थो राजा बभाषे पुरुषं तमेव ।  
 विज्ञायतां क्र प्रतिगच्छतीति तथेत्यवैनं पुरुषोऽन्वगच्छत् ॥१२॥  
 अलोलचक्षुर्युगमाचदशी निवृत्वाग्यंवितमंदगामी ।  
 चचारभिक्षां स तु भिक्षुवर्यो<sup>५</sup> निधाय गात्राणि चलं च चेतः ॥१३॥  
 आदाय भैक्षं च यथोपपनं ययौ गिरे: “प्रस्त्रवणं विविक्तं ।  
 न्यायेन तत्राभ्यवहृत्य चैनन्महीधरं पांडवमास्त्रोह ॥१४॥  
 गस्मिन्वने लोध्रवनोपगृहे मयूरनादप्रतिपूर्णकुंजे ।  
 काषायवासाः स बभौ नृसूर्यो यथोदयस्योपरि बालसूर्यः ॥१५॥  
 तत्रैवमालोक्य स राजभृत्यः <sup>६</sup>श्रेण्याय राज्ञे कथयांचकार ।  
 संश्रुत्य राजा स च बाहुमान्यात्रत्र प्रतस्ये निभृतानुयाचः ॥१६॥  
 स पांडवं <sup>७</sup>पांडवतुत्यवीर्यः शैलोत्तमं शैलसमानवर्ष्मा ।

<sup>१</sup> Ex conj. तस्यान्ववंध C; तस्यात्र ववंध D; तस्यात्र ववंध P.      <sup>२</sup> Ex conj. शुभं चभुवं C.P. [The Tibetan has ‘smin-ma mjud-spu-dan beans,’ i.e. bhrū-þrnā-anvita. H. W.]

<sup>३</sup> Ex conj. विप्रैर्य C.P.      <sup>४</sup> निरीक्ष्यते C. <sup>५</sup> वृद्धीर्ण P.      <sup>६</sup> प्रस्त्रवणं C.      <sup>७</sup> पांडरं P, cf. sloka 17. <sup>८</sup> श्रेण्याय C.P. <sup>९</sup> पांडरं P.

मौलीधरः सिंहगतिर्नृसिंहश्चलत्सटः<sup>१</sup> सिंह इवाहुरोह ॥१७॥  
 चलस्य तस्योपरि श्रृंगभूतं शांतिंद्रियं पश्यति बोधिसत्त्वं ।  
 पर्येकमास्थाय विरोचमानं शशांकमुद्यन्तमिवाभ्रकूटात् ॥१८॥  
 तं रूपलक्ष्म्या च शमेन चैव धर्मस्य निर्माणमिवोपदिष्टं ।  
 सविस्मयः प्रश्रयवान् नरेन्द्रः स्वयंभुवं शक इवोपतस्ये ॥१९॥  
 तं न्यायतो न्यायवतां वरिष्ठः समेत्य पप्रच्छ च धातुसाम्यं ।  
 स चाप्यवोचत्सदृशेन साम्बा नृपं मनःस्वास्थ्यमनामयं च ॥२०॥  
 ततः शुचौ वारणकर्णनीले शिलातलेऽसौ निषसाद राजा ।  
<sup>२</sup> नृपोपविश्यानुमतश्च तस्य भावं विजिज्ञासुरिदं बभाषे ॥२१॥  
 प्रीतिः<sup>३</sup> परा मे भवतः<sup>४</sup> कुलेन क्रमागता चैव परीक्षिता च ।  
<sup>५</sup> जाता विवक्षा सुत या यतो मे तस्मादिदं स्नेहवचो निवोध ॥२२॥  
 आदित्यपूर्वे विपुलं कुलं ते नवं वयो दीप्तमिदं वपुश्च ।  
 कस्मादियं ते मतिरक्षमेण<sup>६</sup> भैष्याक एवाभिरता न राज्ये ॥२३॥  
 गात्रं हि ते लोहितचंदनार्हं काषायसंघोषमनहर्मेतत् ।  
 हस्तः<sup>७</sup> प्रजापालनयोग्य एष भोक्तुं न चार्हः परदत्तमन्वं ॥२४॥  
 तत्सौम्य राज्यं यदि पैतृकं त्वं स्नेहात्पितुर्नेत्त्रसि विक्रमेण ।  
 न च क्षमं भर्षयितुं मतिस्ते भुक्तार्धमस्मद्विषयस्य शीघ्रं ॥२५॥  
 एवं हि न स्यात्स्वजनावमर्दः कालक्रमेणापि<sup>९</sup> शमश्रया श्रीः ।

१ चलन्सटः C P      २ So D; नृपोपविश्य C; नृपाः प्रविश्य P.      ३ परात्मा  
 C pr. m.; परमिता D.      ४ भवतां P.      ५ Ex conj. याता C P.  
 ६ भैष्याक C.      ७ ०संक्लेषं P.      ८ हस्तः C.      ९ कालक्रमेणस्य P;  
 क्रमेणाप्य C pr. m., but corrected to एषापि in marg.; ०क्रमेणापिश्य D.

तस्मात्कुरुष्व प्रणयं मयि त्वं सद्गः सहीया<sup>१</sup> हि सतां समृद्धिः ॥२६॥  
 अथ विदानीं कुलगर्वितत्वादस्मासु विश्रंभगुणो न तेऽस्ति ।  
 व्यूहान्यनेकानि विगात्य वाणीर्मया सहायेन पराज्ञगीष<sup>२</sup> ॥२७॥  
 तद्वृद्धिमत्वान्यतरां<sup>३</sup> वृणीष्व धर्मार्थकामान् विधिवद्वजस्व ।  
 अत्यस्य रागादि ह हि चिवर्गे प्रेत्येह<sup>४</sup> विभ्रंशमवाप्नुवंति ॥२८॥  
 यो द्यर्थधर्मो<sup>५</sup> परिपीड्य कामः स्याङ्गर्मकाम्ये<sup>६</sup> परिभूय चार्थः ।  
 कामार्थयोश्चोपरमेण धर्मस्त्याज्यः स कृत्वो यदि कांश्चित्तार्थः ॥२९॥  
 तस्मात्त्विवर्गस्य निषेवणेन त्वं रूपमेतत्सफलं कुरुष्व ।  
 धर्मार्थकामाधिगमं द्यनूनं नृणामनूनं पुरुषार्थमाहुः ॥३०॥  
 तच्चिष्फलौ नार्हसि कर्तुमेतौ पीनौ भुजौ चापविकर्षणाहीं ।  
 मांधातृवज्जेतुमिमौ हि योग्यौ लोकानि हि<sup>७</sup> चीणि हि किं  
 पुनर्गा ॥३१॥

स्त्रेहेन खत्वेतदहं ब्रवीमि नैश्चर्यरागेण<sup>१०</sup> न विस्मयेन ।  
 इनं हि दृष्टु<sup>११</sup> तव भिक्षुवेशं जातानुकंपो<sup>१२</sup> स्यपि चागताश्चुः ॥३२॥  
 तद्वृद्ध्य<sup>१३</sup> भिक्षाध्रमकाम कामान्कालेऽसि कर्ता प्रियधर्म धर्म<sup>१४</sup> ।  
 यावत्स्ववंशप्रतिरूपरूपं न ते जराभ्येत्यभिभूय भूयः ॥३३॥  
 शक्नोति जीर्णः खलु धर्ममाप्नुं कामोपभोगेष्वगतिर्जरायाः ।

<sup>१</sup> Sie C.P. Should we read सहीयो (neut.) for सहीयसी ?      <sup>२</sup> Ex conj. परा  
 जिगीषु C.P. (०षुः P.), but in C the *u* of *shu* is in later ink and faint.      <sup>३</sup> नरं C.  
 चिगीषु C.P.      <sup>४</sup> Ex conj. योद्यत्र धर्मा C.P. (०मों P.).      <sup>५</sup> So C.P. ०कामों ?  
<sup>७</sup> निषेवनेन C.P.      <sup>८</sup> ०कर्पनाहीं C.      <sup>९</sup> Sie C.; P omits हि. Should we read  
 लोकानि ह ?      <sup>१०</sup> ०रागेन C.P.      <sup>११</sup> ०कंशो C.P.      <sup>१२</sup> ०भूत्वं C.P.  
<sup>१३</sup> Ex conj. कामात्काले C.P.      <sup>१४</sup> ०धर्म C; धर्मः P.

अतश्च यूनः कथयन्ति कामान्मध्यस्य विज्ञं स्थविरस्य धर्मे ॥३४॥  
 धर्मस्य चार्षस्य च जीवलोके प्रत्यर्थिभूतानि हि यौवनानि ।  
 संरक्षमाणान्यपि दुर्गहाणि<sup>१</sup> कामा यतस्तेन यथा हरन्ति ॥३५॥  
 वशांसि जीर्णानि विमर्शयन्ति धीराण्यवस्थानपरायणानि<sup>२</sup> ।  
 अत्येन दत्तेन शमात्मकानि भवन्त्यगत्येव च लज्जया च ॥३६॥  
 अतश्च लोलं विषयप्रभानं प्रमत्तमशांतमटीर्घदर्शि ।  
 बहुच्छलं यौवनमध्यतीत्य निस्तीर्थं कांगारमिवाश्वसन्ति ॥३७॥  
 तस्माटधीरं चपलप्रमादि नवं वयस्तावदितं व्यपेतु<sup>३</sup> ।  
 कामस्य पूर्वं हि वयः शरणं न शक्यते रक्षितुमिंद्रियेभ्यः ॥३८॥  
 अथो चिकीर्षा नव धर्म एव यजस्व यज्ञं कुलधर्म एष ।  
 यज्ञेरधिष्ठाय हि नाकपृष्ठं ययो मस्त्वानपि नाकपृष्ठं ॥३९॥  
 मुर्वर्णकेयूरविद्यबाहवो मणिप्रदीपोज्ज्वलचिच्चमौलयः ।  
 नृपर्षयस्तां हि गतिं गता मखैः अमेण यामेव महर्षयो ययुः ॥४०॥  
 इत्येवं मगधपतिर्बभाषेऽयः सम्यग्वलभितिव ध्रुवं वभाषे ।  
 तच्छ्रुत्वा न स विचक्षार राजसूनुः कैलासो<sup>४</sup> गिरिरिव नैकचि-  
 त्वसानुः ॥४१॥

इति श्री ब्रुहचरिते महाकाव्ये<sup>५</sup> श्वघोषकृते श्रेण्याभिगमनो<sup>६</sup>  
 नाम दशमः सर्गः ॥१०॥

<sup>१</sup> कागां C.      <sup>२</sup> दुम्हानि C pr. m., but गर्थ written in the margin; दुर्गहानि D.

<sup>३</sup> नानि C.      <sup>४</sup> व्यपेतु C.P.      <sup>५</sup> गति P.      <sup>६</sup> So C (it originally had *magadhipatir*, but the *t* is struck out); इत्येवं स मगधपतिर्बभाषेऽयि P. The line in C wants two syllables,— could we read इत्येवं मगधमहीयतिर्दभाषि?      <sup>७</sup> श्वो C.P.      <sup>८</sup> So C.P.; नन्?

BOOK XI.

अथैवमुक्तो मगधाधिपेन सुहन्मुखेन प्रतिकूलमर्थे ।  
 स्वस्योऽविकारः कुलशौचशुद्धः शौडोदनिर्वाक्यमिदं जगाद् ॥१॥  
 नाश्वर्यमेतन्नवतोऽभिधातुं जातस्य हर्येककुले विशाले ।  
 यन्मिचपक्षे तव मिचकाम स्याहृत्तिरेषा परिशुद्धवृत्तेः<sup>१</sup> ॥२॥  
 असत्सु मैत्री स्वकुलानुरूपा न तिष्ठति श्रीरित्व विक्लवेषु ।  
 पूर्वैः कृतां प्रीतिपरंपराभिस्तामेव संतस्तु विवर्धयन्ति ॥३॥  
 ये चार्थकृच्छ्रेषु भवन्ति लोके समानकार्याः सुहदां मनुषाः ।  
 मिचाणि तानीति परैमि बुद्धा स्वस्यस्य वृद्धिष्विह को हि न  
 स्यात् ॥४॥

एवं च ये द्रव्यमवाय लोके मिचेषु धर्मे च नियोजयन्ति ।  
 अवाभ्यसाराणि धनानि तेषां भ्रष्टानि नांते जनयन्ति तापं ॥५॥  
 सुहृत्या चार्यतया च राजन् विभाव्य मामेव<sup>२</sup> विनिश्चयस्ते ।  
 अचानुनेष्यामि<sup>३</sup> सुहृत्यैव बूयामहं नोत्तरमन्यदन् ॥६॥  
 अहं जरामृत्युभयं विदित्वा<sup>४</sup> मुमुक्षया धर्ममिमं प्रपन्नः ।  
 बंधून्प्रियानश्रुमुखान् विहाय प्रागेव कामानशुभस्य हेतून् ॥७॥

<sup>१</sup> वृत्तः C.                  <sup>२</sup> Ex conj. विहाय प्रागेव C.P, which breaks the metre and seems borrowed from sloka 7. For the Tibetan see notes.  
<sup>३</sup> अमेषामि C.  
<sup>४</sup> विहिता P.

नाशीविषेभ्योऽपि तथा बिभेमि<sup>१</sup> नैवाशनिभ्यो<sup>२</sup> गगणाच्युतेभ्यः।  
 न पावकेभ्योऽनिलसंहितेभ्यो यथा भयं मे विषयेभ्य<sup>३</sup> एभ्यः ॥८॥  
 कामा ह्यनित्याः<sup>४</sup> कुशलार्थचौरा रिक्ताच्च मायासदृशाच्च लोके।  
 आशास्यमाना अपि मोहयंति चित्रं नृणां किं पुनरात्मसंस्याः ॥९॥  
 कामाभिभूता हि न यांति शर्मं चिपिष्टपे किं वत् मर्यलोके।  
 कामैः सतृष्णस्य हि नास्ति तृष्णिर्येष्यनैर्वात्मसखस्य वह्नैः ॥१०॥  
 जगत्यनर्थो<sup>५</sup> न समोऽस्ति कामैर्मोहाच्च तेष्वेव जनः प्रसक्तः<sup>६</sup>।  
 तत्त्वं विदिवैवमनर्थभीरुः प्राज्ञः स्वयं कोऽभिलेषेदनर्थं ॥११॥  
<sup>७</sup> समुद्रवस्त्रामपि गामवाय पारं जिगीषंति महार्णवस्य ।  
 लोकस्य कामैर्न विनृप्तिरस्ति पतञ्जिरंभोभिरिवार्णवस्य ॥१२॥  
 देवेन वृष्टेऽपि हिरण्यवर्षे द्वीपान्समुदांश्चतुरोऽपि जित्वा ।  
 शक्तस्य चार्धासनमप्यवाय मांधातुरासीडिष्येष्वत्तृप्तिः ॥१३॥  
 भुक्तापि राज्यं दिवि देवतानां शतक्रतौ वृत्तभयात्मनेष्टे<sup>८</sup> ।  
 दर्पान्महर्षीनपि वाहयित्वा कामेष्वतृप्तो नहुषः पपात ॥१४॥  
<sup>९</sup> ऐंश्च राजा चिदिवं विगाय नीतापि देवौ दशमुर्वशी<sup>१०</sup> तां ।  
 लोभादृषिभ्यः कनकं जिहीर्षुर्जगाम नाशं विषयेष्वतृप्तः ॥१५॥  
 बलेभैरुद्रं नहुष महेद्रादिदं पुनर्यें नहुषादुपेयुः ।  
 स्वर्गे शितौ वा विषयेषु तेषु को विश्वसेङ्गाग्यकुलाकुलेषु ॥१६॥  
 चीरांबरा मूलफलांबुभक्षा<sup>११</sup> जटा वहंतोऽपि भुजंगटीर्धीः ।

<sup>१</sup> बिभेमि C.P.

<sup>२</sup> गगनः P.

<sup>३</sup> एव C.

<sup>४</sup> अनर्थाः P.

<sup>५</sup> हि न C.P.

<sup>६</sup> प्रशक्तः C.P.

<sup>७</sup> A gloss in C adds समुद्रमेव वस्त्रं यस्याः सा.

<sup>८</sup> ऊष्टे C.P.

<sup>९</sup> एउँ C.P.

<sup>१०</sup> वर्षशी C.P., the anusvāra is added in later ink in C.

<sup>११</sup> भक्षा P.

यैरन्यकार्या मुनयोऽपि भग्नाः कः कामसंज्ञान मृगयेत शबून् ॥१३॥  
 १ उद्यायुधश्चोग्रधृतायुधोऽपि येषां कृते मृत्युमवाप 'भीमात् ।  
 चिंतापि तेषामशिवा बधाय तडृक्तिनां किं पुनरवतानां ॥१४॥  
 आस्वादमल्पं विषयेषु मत्वा संयोजनोत्कर्षमतृप्तिमेव ।  
 सद्यश्च गर्हा<sup>१</sup> नियतं च पापं कः कामसंज्ञं विषमाससाद् ॥१५॥  
 कृष्णादिभिर्धर्मभिरन्वितानां कामात्मकानां च निश्चय दुःखं ।  
 स्वास्थ्यं च कामेष्वकृत्तलानां कामान विहातुं स्थामात्मवज्ज्ञः ॥१६॥  
 ज्ञेया विपल्कामिनि कामसंपत्तिष्ठेषु कामेषु मर्दं द्युपति ।  
 मटादकार्ये कुरुते न कार्ये येन स्तो<sup>२</sup> दुर्गतिभव्युपति ॥१७॥  
 यन्नेन लब्धाः परिरक्षिताश्च ये विप्रलभ्य प्रतियांति भूयः ।  
 तेष्वात्मवान् याचित्कोपसेषु कामेषु विहानिह॑ को रमेत् ॥१८॥  
 अन्विष्ट चादाय च जातर्षी यानत्यजंतः परियांति दुःखं ।  
 लोकेत्युक्तकासदृग्मन्तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥१९॥  
 अनात्मवतो हहि यर्विदृष्टा विनाशमर्हति न यांति शर्मे ।  
 बुद्धोपसर्पप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२०॥  
 अस्थि सुधार्ता इव सारमेया भुक्तापि याच्चिव भवति तृप्ताः ।  
 जीर्णस्थिकंकालमसेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२१॥  
 ये राजचौरोदकपावकेभ्यः साधारणत्वाज्जनयंति दुःखं ।  
 तेषु प्रविद्धामिषसंनिभेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२२॥

<sup>१</sup> उद्यायुधश्च C.

<sup>२</sup> Ex conj. भीमात् C.P.

<sup>३</sup> Ex conj. नात्कर्ष C.P.

<sup>४</sup> Ex conj. गर्हा C.P.

<sup>५</sup> C (not D) corrects this to आददीन.

<sup>६</sup> Ex conj.

कृति C.P.

<sup>७</sup> Ex conj. इहि C.P.

यत्र स्थितानामभितो विपत्तिः शब्दोः सकाशादपि बाधवेभ्यः ।  
हिंसेषु तेष्वायतनोपमेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२७॥  
गिरौ वने चाप्सु च सागरे च यद्वंशमर्हत्यभिलंघमानाः ।  
तेषु दृमप्रागफलोपमेषु<sup>१</sup> कामेषु कस्यात्मवतो रतिः स्यात् ॥२८॥  
यानर्चयित्वापि न यांति शर्म विवर्धयित्वा परिपालयित्वा ।  
अंगारकप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥२९॥  
तीयेः प्रयत्नैर्विविधिरवाप्नाः श्लणेन ये नाशमिह प्रयांति ।  
स्वप्नोपभोगप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥३०॥  
विनाशमीयुः कुरवो यदर्थं वृष्णयंधका मैथिलदंडकाश्च ।  
शूलासिकाष्टप्रतिमेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥३१॥  
मुंटोपमुंटावसुरौ यदर्थमन्योन्यैरप्रसृतौ विनष्टौ ।  
सौहार्दविश्वेषकरेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥३२॥  
कामांधसंज्ञाः<sup>२</sup> कृपया व के च<sup>३</sup> क्रव्यात्सु नात्मानमिहोत्सृजन्ति ।  
सपत्नभूतेष्वशिवेषु तेषु कामेषु कस्यात्मवतो रतिः स्यात् ॥३३॥  
‘कामांधसंज्ञः कृपणं’ करोति प्राप्नोति दुःखं वधवंधनादि ।  
कामार्थमाशाकृपणस्तपस्त्री मृत्युश्रमं चार्हति जीवलोके ॥३४॥  
गीतैर्हिंयते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतंति ।  
‘मत्स्यो’ गिरत्यायसमामिषार्थी तस्मादनर्थं विषयाः फलंति ॥३५॥

<sup>१</sup> Ex conj. °भलोपमेषु C.P.; cf. Beal's Chinese transl. 866.

<sup>२</sup> यदर्थं P.

<sup>३</sup> Ex conj. °संज्ञः C.P.

<sup>४</sup> कृपपावके च C.P.

<sup>५</sup> Ex conj.

°रात्मानं C.P.

<sup>६</sup> Ex conj. कामार्थं C.P.

<sup>७</sup> °गं C

<sup>८</sup> Sic C.P.

<sup>९</sup> Ex conj. गिरत्यायसं C.P.

कामास्तु भोगा इति यन्मतं<sup>१</sup> स्याङ्गोग्या न केचित्परिगण्यमानाः।  
 वस्त्रादयो द्रव्यगुणा हि लाके दुःखप्रतीकार इति प्रधार्याः ॥३६॥  
 इष्टं हि तर्षप्रशमाय तोयं सुन्नाशहेतोरशनं तथैव ।  
 वातातपांचावरणाय वेशम्<sup>२</sup> कोपीनशीतावरणाय वासः ॥३७॥  
 निद्राविघाताय तथैव शय्या यानं तथाध्वश्रमनाशनाय ।  
 तथासनं स्थानविनोदनाय स्थानं<sup>३</sup> मृजारोग्यवलाश्रयाय ॥३८॥  
 दुःखप्रतीकारनिमित्तभूतास्तस्मात्प्रजानां विषया न भोग्याः ।  
 अश्वामि<sup>४</sup> भोगानिति कोऽभ्युपेयात्माज्ञः प्रतीकारविधौ प्रवृ-  
 त्तान् ॥३९॥

यः पित्रदाहेन<sup>५</sup> विद्यमानः शीतक्रियां भोग इति व्यवस्थेत् ।  
 दुःखप्रतीकारविधौ प्रवृत्तः कामेषु कुर्यात्स हि भोगसंज्ञां<sup>६</sup> ॥४०॥  
 कामेष्वनैकांतिकता च यस्मादतोऽपि मे तेषु न भोगसंज्ञा ।  
 य एव भावा हि सुखं दिशंति त एव दुःखं पुनरावहंति ॥४१॥  
 गुरुणि वासांस्यगुरुणि चैव सुखाय गीते ह्यसुखाय धर्मे ।  
 चंद्रांशवश्चंदनमेव चोष्णे सुखाय दुःखाय भवंति शीते ॥४२॥  
<sup>७</sup>हृदानि सर्वस्य यतः<sup>८</sup> प्रसक्तान्यलाभलाभप्रभृतीनि लोके ।  
 आतोऽपि नैकांतसुखोऽस्ति<sup>९</sup> कश्चिच्चैकांतदुःखः पुरुषः पृथि-  
 व्यां ॥४३॥

दृष्टा च मिथ्रां सुखदुःखतां मे राज्यं च दास्यं च मतं समानं ।

<sup>१</sup> न तः C.P.      <sup>२</sup> कोपीन C.P.      <sup>३</sup> Ex conj. द्वजा C.P.      <sup>४</sup> अश्वाति P.  
<sup>५</sup> Ex conj. दाहान C.P.      <sup>६</sup> Ex conj. <sup>०</sup>संज्ञं C.P.      <sup>७</sup> हृदानि C.      <sup>८</sup> प्रश्नः C.  
<sup>९</sup> ऽपि P.

नित्यं हसत्येव हि नैव राजा न चापि संतप्तत एव<sup>१</sup> दासः ॥४४॥  
 आज्ञा नृपते<sup>२</sup> अधिकेति यस्मान्महांति दुःखान्यत एव राज्ञः ।  
 आमंगकाष्ठप्रतिमो हि राजा लोकस्य हेतोः परिखेदमेति ॥४५॥  
 राज्ये नृपस्त्यागिनि वंकमित्रे विश्वासमागच्छति चेद्विपन्नः ।  
 अथापि विश्रंभमुपैति नेह किं नाम सौख्यं चकितस्य राज्ञः ॥४६॥  
 यदा च जित्वापि महीं समयां वासाय दृष्टं पुरमेकमेव ।  
 तत्रापि चैकं भवनं निषेद्यं अमः परार्थं ननु राजभावः ॥४७॥  
 राज्येऽपि वासे युगमेकमेव क्षुत्संनिरोधाय<sup>३</sup> तथान्नमाचा ।  
 शश्या तथैकासनमेकमेव शेषा विशेषा नृपतेर्मदाय ॥४८॥  
 तुष्ट्यर्थमेतत्त्र फलं<sup>४</sup> यदीष्मृतेऽपि राज्यान्मम तुष्टिरस्ति ।  
 तुष्टौ च सत्यां पुरुषस्य लोके सर्वे विशेषा ननु निर्विशेषाः ॥४९॥  
 तन्नास्ति कामान् प्रति संप्रतार्यः<sup>५</sup> क्षेमे शिवं मार्गमनुप्रपन्नः ।  
 स्मृत्वा सुहृत्यं तु पुनः पुनर्भीष्मी ब्रूहि प्रतिज्ञां खलु पालयन्ति ॥५०॥  
 न ह्यस्यमर्षेण वनप्रविष्टो न शत्रुवाणैरवधूतमौलिः ।  
 कृतस्पृहो नापि फलाधिकेभ्यो<sup>६</sup> गृह्णामि नैतद्वचनं यतस्ते ॥५१॥  
 यो दंदशूकं कुपितं भुजंगं मुक्ता व्यवस्येद्धि पुनर्यहीतुं ।  
 दाहात्मिकां वा ज्वलितां तृणोल्कां संत्यज्य कामान्स पुनर्भ-  
 जेत<sup>७</sup> ॥५२॥

अंधाय यश्च स्पृहयेदनंधो बद्धाय मुक्तो विधनाय वाद्यः ।  
 उन्मत्तचित्ताय च कल्यचित्तः स्पृहां स कुर्याद्विषयात्मकाय ॥५३॥

<sup>१</sup> Ex conj. दासः C.P.

<sup>२</sup> Ex conj. तथान्नमाचा C.P.

<sup>३</sup> यदिष्ट P.

<sup>४</sup> अमे C.

<sup>५</sup> Ex conj. शतस्पृहा C.P.

<sup>६</sup> गृह्णामि C.

<sup>७</sup> भजेत् O.

१ भिक्षोपभोगी २ वर नानुकंपः कृती जरामृत्युभयं तितीषुः ।  
 इहोत्तमं शांतिसुखं च यस्य परच दःखानि च संवृतानि ॥५४॥  
 लक्ष्यां महत्यामपि वर्तमानसूषणा भिमृतस्वनुकंपितव्यः ।  
 प्राप्नोति यः शांतिसुखं न चेह परच दुःखं प्रतिगृह्यते च ॥५५॥  
 एवं तु वकुं भवतोऽनुष्ठपं सञ्चस्य वृत्तस्य कुलस्य चिव ।  
 ममापि वोदुं सदृशं प्रतिज्ञां सञ्चस्य वृत्तस्य कुलस्य चिव ॥५६॥  
 अहं हि संसाररसन विद्वो विनिःसृतः शांतमवाप्नुकामः ।  
 नेच्छेयमाप्नु चिदिवेऽपि राज्यं निराभयं किं वत्त मानुषेषु ॥५७॥  
 चिवर्गसवा नृप ३ यत्तु कृत्वतः परो मनुष्यार्थं उत्ति लमात्य मां ।  
 अनर्थउत्त्यात्यं ममार्थदर्गनं द्ययी चिवर्गो हि न चापि तर्पकः ॥५८॥  
 पदे तु यस्मिन्न जरा न भीरुता ४ न जन्म नेत्रोपरमो न वाधयः ।  
 तमेव मन्ये पुरुषार्थमृत्यमं न विद्यते यत्त पुनः पुनः क्रिया ॥५९॥  
 यदप्यबोचः परिपाल्यतां जरा नवं वयो गच्छति विक्रियामिति ।  
 अनिश्चयोऽयं चपलं हि दृश्यते जरापथीरा धृतिमच्च योवनं ॥६०॥  
 स्वकर्मदृश्य ५ यदा तु को जगद्वयः सु सर्वेषु च ६ संविकर्षति ।  
 विनाशकाले कथमव्यवस्थिते जरा प्रतीक्ष्या विटुषा गम्भेषुना ॥६१॥  
 जरायुधो व्याधिविकीरणसायको यदान्तको व्याध इवाश्रितः स्थितः ।  
 प्रजामृगान् भाग्यदनाश्रितांसुदन् ७ वयःप्रकर्षे प्रति को मनो-  
 रथः ॥६२॥

१ भेषो० C.      २ Ex conj. भिर (?) नानु० C (not clearly written); भिरराणु० D;  
 वरणानु० P. Should we read वत ?      ३ यनु० C; यत्त P.      ४ Ex conj.  
 इत्यर्थं C.P.      ५ दर्गे० C.      ६ चार्य P.      ७ Ex conj. भीरु० C.P.  
 ८ दश्यु० P.      ९ व C.      १० समे० C.P.      ११ अश्रितासुदन० C.P.

सुती युवा वा स्थविरोऽथवा शिष्यस्था त्वरावानिह कर्तुमर्हति ।  
यथा भवद्दर्मवतः कृपात्मनः प्रवृत्तिरिषा विनिवृत्तिरेव वा ॥६३॥  
यदात्य वा दीप्तफलां<sup>२</sup> कुलोचितां कुरुष्व धर्माय मखक्रियामिति ।  
नमो मखेभ्यो न हि कामये सुखं परस्य दुःखक्रियापदिश्यते ॥६४॥  
परं हि 'हंतुं विवशं फलेष्याय त् युक्तरूपं कसणात्मनः सतः ।  
क्रतोः फलं यद्यपि शाश्वतं भवेत् तथायि कृत्वा किमुपश्यात्मकं ॥६५॥  
भवेत् धर्मो यदि नापरो विधिर्वतेन जीलेन मनःशमेन वा ।  
तथापि त्वावत्पुरुषस्य तिष्ठतः प्रवर्तते यत्पराहेभया सुखं ।  
तदपनिष्टं सधृणस्य धीमतो भवात्तरे किं वत् यत्र दृश्यते ॥६६॥  
न च प्रतार्थोऽस्मि फलप्रवृत्तये भवेषु शजन् रसने न ने मनः ।  
लता इवांभीधरवृष्टिताडिताः प्रदृशदः सर्वगता हि चंचला ॥६७॥  
इहागतश्याहमितो दिट्काया मुतेगराइस्य विमोक्षवादिनः ।  
प्रयामि चाद्यैव नृपासु ते भिन्नं दचः शमेयाः 'शमतत्त्वनिष्टुरं ॥६८॥  
अथेद्रवदिव्यव शश्वदक्वदुर्णिरव श्रेय इहाव गामव' ।  
श्वायुरार्थेव<sup>३</sup> सत्सुतान्<sup>४</sup> श्वश्रियश्वराजत्वव धर्ममात्मनः ॥६९॥  
हिमारिकेतूद्ववसंप्रवांते<sup>५</sup> यथा त्रिजो याति<sup>६</sup> विमोक्षयस्तनुं ।

<sup>१</sup> विनिष्टिरिष्य P.

<sup>२</sup> दीप्तफलां P.

<sup>३</sup> दिष्टति C; <sup>४</sup> क्रियथोपदिष्टते P.

<sup>५</sup> Ex conj. हंतुं विवशं C; इंतायिविवशं P. <sup>६</sup> विधिवतेन C. <sup>७</sup> समेत C.

<sup>६</sup> वृत्तिं P. <sup>८</sup> Ex conj. समतत्वं C. <sup>९</sup> समतत्वं P. <sup>१०</sup> Ex conj. शामतः C.P.

<sup>११</sup> अद्यैरव C. The Tibetan has *dryath*. <sup>१२</sup> शत्सुतान् C.P. <sup>१३</sup> Ex conj.

श्ववसंभवांते C.P.; cf. the same mistake infra, xii. 24 as compared with xii. 28.

<sup>१४</sup> विमोक्षयस्तनुं C

हिमारिशचुं<sup>१</sup> क्षयशब्दुधातिनस्तथांतेरे याहि<sup>२</sup> विमोचयन्मनः ॥७१॥  
 नृपोऽब्रवीत्सांजलिरागतस्युहो येष्टमाप्नोति भवानविभ्रतः ।  
 अवाप्य काले कृतकृत्यतामिमां ममापि कार्यो भवता त्वनु-  
 यहः ॥७२॥

स्थिरं प्रतिज्ञाय तथेति पार्थिवे नन्तः स वैश्वंतरमाश्रमं ययौ ।  
 परिवर्जनं समुदीक्ष्य विस्मितो नृपोऽपि च <sup>३</sup>प्रापुरिमं गिरि<sup>४</sup>  
 व्रजन् ॥७३॥

इति श्रीबुद्धचरिते महाकाव्ये अष्टधोषकृते कामविगर्हणो<sup>५</sup>  
 नामैकादशः सर्गः ॥११॥

<sup>१</sup> शुभु C.P.      <sup>२</sup> याति P.      <sup>३</sup> Sic C.P.      <sup>४</sup> गिरि C.      <sup>५</sup> ब्रजं O;  
 ब्रजत् P. (Cf. Mahābh. iii. 16745.)      <sup>६</sup> ओण ?

BOOK XII.

ततः १ शमविहारस्य मुनेरिष्वाकुचंद्रमाः ।  
 अराडस्याश्रमं भेजे वपुषा पूजयन्निव ॥१॥  
 स कालामसगोचेण तेनालोक्यैव दूरतः ।  
 उच्चैः स्वागतमित्युक्तः समीपमुपजग्मिवान् ॥२॥  
 तावुभौ न्यायतः पृष्ठा धातुमाम्यं परस्परं ।  
 दारब्योर्मेधयोर्वृथोः शुचौ देशे निषीदतुः<sup>२</sup> ॥३॥  
 तमासीनं नृपमुतं सोऽब्रवीन्मुनिसत्त्वमः ।  
 बहुमानविशालाभ्यां दर्शनाभ्यां पिवन्निव ॥४॥  
 विदितं मे यथा सौम्य निष्क्रान्तो भवनादसि ।  
 छित्वा स्नेहमयं पाशं पाशं दूप इव डिपः ॥५॥  
 सर्वथा धृतिमच्चैव प्राङ्म चैव मनस्त्व ।  
 यस्त्वं प्राप्तः श्रियं त्यक्ता लतां विषफलामिव ॥६॥  
 नाश्चर्यं जीर्णवयसो यज्जग्मुः पार्थिवा वनं ।  
 अपत्येभ्यः श्रियं दत्त्वा भुक्तोऽच्छिष्टामिव सजं<sup>३</sup> ॥७॥  
 इदं मे मतमाश्चर्यं नवे वयसि यज्ञवान् ।  
 'अभुक्तेव श्रियं प्राप्तः स्थितो विषयगोचरे ॥८॥

<sup>१</sup> सम० C P.

<sup>२</sup> Sic C P; cf. supra, ix. 11; Mahâbh. iii. 14650.

<sup>३</sup> श्रियं P.

<sup>4</sup> Ex conj. अभुक्तेव C; P omits 8 b, 9 a.

तद्विज्ञातुमिमं धर्मं परमं भाजनं भवान् ।  
 ज्ञानपूर्वमधिष्ठाय शीघ्रं दुःखार्णवं तर ॥७॥  
 शिष्ये यद्यपि विज्ञाने शास्त्रं कालेन वर्तते ।  
 गांभीर्याद्वावसायाच्च मुपरीष्यो भवान् सम ॥९०॥  
 इति वाक्यमराडस्य विज्ञाय स नराधिपः ।  
 बभूव परमप्रीतिः प्रोवाचोन्नरमेव च ॥९१॥  
 विरक्तस्यापि यदिदं सौमुख्यं भवतः परं ।  
 अकृतार्थोऽप्यनेनास्मि कृतार्थ इव संप्रति ॥९२॥  
<sup>१</sup> दिदृशुरिव हि ज्योतिर्यियासुरिव दैशिकं ।  
<sup>२</sup> त्वद्गर्जनादहं मन्ये तितीषुरिव च प्रवं ॥९३॥  
 तस्मादर्हसि तद्वकुं वक्तव्यं यदि मन्यसे ।  
 जरामरणरोगेभ्यो यथायं परिमुच्यते ॥९४॥  
 इत्यराडः कुमारस्य माहात्म्यादेव चोदितः ।  
 संक्षिप्तं कथयांचक्रे स्वस्य शास्त्रस्य निश्चयं ॥९५॥  
 श्रूयतामयमस्माकं सिद्धांतः शृखतां वर ।  
 यथा भवति संसारो यथा वै परिवर्तते ॥९६॥  
 प्रकृतिश्च विकारश्च जन्म <sup>३</sup> मृत्युजैरेव च ।  
 तत्त्वावत्सञ्चित्युक्तं स्थिरसञ्च परेहि नः ॥९७॥  
 तत्र तु प्रकृतिर्नाम विद्धि प्रकृतिकोविद ।  
 पंच भूतान्यहंकारं बुद्धिमव्यक्तमेव च ॥९८॥

<sup>१</sup> Ex. conj. दिदिदुः C.P.

<sup>२</sup> त्वद्गर्जनाऽ P.

<sup>३</sup> Ex. conj. जरा C.P.

सत्यमित्युक्तं P.

विकार इति १बुद्धिं तु विषयानिंद्रियाणि च ।  
 पाणिपादं च वादं च पायूपस्यं तथा मनः ॥१६॥  
 अस्य क्षेचस्य विज्ञानात् क्षेचज्ज इति संज्ञि च ।  
 क्षेचज्ज इति चात्मानं कथयन्त्यात्मचिंतकाः ॥२०॥  
 सशिथः कपिलश्चेह<sup>२</sup> प्रतिबुद्ध<sup>३</sup> इति स्मृतिः ।  
 सपुत्रः प्रतिबुद्धश्च<sup>४</sup> प्रजापतिरिहोच्यते ॥२१॥  
 जायते ५जीर्यते चैव बध्यते ६मियते च यत् ।  
 तद्यक्तमिति विज्ञेयमव्यक्तं च विपर्ययात् ॥२२॥  
 अज्ञानं कर्म तृष्णा च ज्ञेयाः संसारहेतवः ।  
 स्थितो ७स्मिन्स्थितये यस्तु तत्सञ्च नाभिवर्तते ॥२३॥  
 विप्रत्ययादहंकारात्संदेहादभिसंप्रवात् ।  
 अविशेषानुपायाभ्यां संगादभ्यवपाततः ॥२४॥  
 तत्र विप्रत्ययो नाम विपरीतं प्रवर्तते ।  
 अन्यथा कुरुते कार्यं मंतव्यं ८मन्यते ९न्यथा ॥२५॥  
 ब्रवीम्यहमहं वेद्यि गच्छाम्यहमहं स्थितः ।  
 इतीहैवमहंकारस्त्वनहंकार वर्तते ॥२६॥  
 यस्तु भावेन संदिग्धानेकीभावेन पश्यति ।  
 मृत्पिंडवदसंदेह<sup>१०</sup> संदेहः स इहोच्यते ॥२७॥

<sup>1</sup> बुद्धिमु P; बुद्धिमत् C.      <sup>2</sup> चैव P.      <sup>3</sup> Ex conj. प्रतिबुद्धि इति C.P.

<sup>4</sup> Sie P and C pr. manu, but C has been altered to ०बुद्धमत्; ०ल् D.      <sup>5</sup> जीर्यते C.P.

<sup>6</sup> Ex conj. अश्यते C.P.      <sup>7</sup> ५स्मिन्स्वि C.      <sup>8</sup> Ex conj. (cf. sloka 28). अपि

संभवात् P; अपि संभवा C.      <sup>9</sup> मस्तते C; मंस्तते P.      <sup>10</sup> Ex conj. ०देहः C.P.

य एवाहं स एवेदं मनो बुद्धिष्ठ कर्म च ।  
 यश्वैवं स गणः सोऽहमिति यः सोऽभिसंप्रवः ॥२८॥  
 अविशेषं विशेषज्ञ प्रतिबुद्धाप्रबुद्धयोः ।  
 प्रकृतीनां च यो वेद सोऽविशेष इति स्मृतः ॥२९॥  
 नमस्कारवषट्कारौ प्रोक्षणाभ्युक्षणादयः ।  
 अनुपाय इति प्राज्ञैरुपायज्ञ प्रवेदितः ॥३०॥  
 मज्जते येन दुर्मधा मनोवाङ्कर्मबुद्धिभिः<sup>१</sup> ।  
 विषयेष्वनभिष्वंग सोऽभिष्वंग इति स्मृतः ॥३१॥  
 ममेदमहमस्येति यदुःखमभिमन्यते ।  
 विज्ञेयोऽभ्यवपातः स संसारे येन पात्यते ॥३२॥  
 इत्यविद्या हि विडांसः<sup>२</sup> पञ्चपर्वा समीहते ।  
 तमो मोहं महामोहं तामिस्तदयमेव च ॥३३॥  
 तत्रालस्य तमो विद्धि मोहं मृत्युं च जन्म च ।  
 महामोहस्त्वसंमोह काम इत्यवगम्यताम् ॥३४॥  
 यस्मादत्र च भूतानि प्रमुख्यंति महान्यपि ।  
 तस्मादेष महावाहो<sup>३</sup> महामाह इति स्मृतः ॥३५॥  
 तामिस्तमिति चाक्रोध क्रोधमेवाधिकुर्वते ।  
 विषादं चांधतामिस्तमविषाद् प्रचक्षते ॥३६॥  
 अनयाविद्यया बालः संयुक्तः पञ्चपर्वया ।

<sup>१</sup> °वाग्बुद्धिकर्मभिः C.

(cf. sloka 37).

<sup>२</sup> °मोहो P.

<sup>३</sup> °तामिश्रं C.P.

<sup>४</sup> °तामिश्रं P.

<sup>५</sup> Ex conj. पञ्चपर्वीन्समीहते C.P.

<sup>६</sup> Ex conj. मोहो C; मोहो P.

<sup>७</sup> °द C; <sup>८</sup> °दच्च P.

संसारे दुःखभूयिष्ठे जन्मस्त्वभिनिषिद्धते<sup>१</sup> ॥३७॥  
 द्रष्टा श्रोता च मंता च <sup>२</sup>कार्यं करणमेव च ।  
 अहमित्येवमागम्य संसारे परिवर्तते ॥३८॥  
 इत्येभिर्हेतुभिर्धीमिन् तमःस्रोतः<sup>३</sup> प्रवर्तते ।  
 हेत्वभावे<sup>४</sup> फलाभाव इति विज्ञातुमर्हसि ॥३९॥  
 तच सम्यग्मतिर्विद्यान्मोक्षकाम चतुष्यं ।  
 प्रतिबुद्धाप्रबुद्धौ च व्यक्तमव्यक्तमेव च ॥४०॥  
 यथावदेतद्विज्ञाय क्षेत्रज्ञो हि चतुष्यं ।  
 आर्जवं जवतां<sup>५</sup> हित्वा प्राप्नोति पदमक्षरं ॥४१॥  
 इत्यर्थं ब्राह्मणा लोके परमब्रह्मवादिनः ।  
 ब्रह्मचर्यं चरंतीह ब्राह्मणान् वासयन्ति च ॥४२॥  
 इति वाक्यमिदं श्रुत्वा मुनेस्त्वस्य नृपात्मजः ।  
 अभ्युपायं च पप्रच्छ पदमेव च नैषिकं ॥४३॥  
 ब्रह्मचर्यमिदं चर्यं यथा यावच्च यत्र च ।  
 धर्मस्यास्य च पर्यंतं<sup>६</sup> भवान् व्याख्यातुमर्हति ॥४४॥  
 इत्यराढो यथाशास्त्रं विस्पष्टार्थं समाप्ततः ।  
 तमेवान्येन कल्पेन धर्मसम्मै व्यभाषत ॥४५॥  
 अयमादौ गृहान्मुक्ता भैश्वाकं लिंगमात्रितः ।  
 समुदाचारविस्तीर्णं शीलमादाय वर्तते ॥४६॥  
 मंतोषं परमास्थाय येन तेन यतस्ततः ।

<sup>१</sup> ऋचित्यते C.<sup>२</sup> कार्यं C.<sup>३</sup> ऋतः C.P.<sup>४</sup> Ex conj. <sup>०४</sup> C.P.<sup>५</sup> ऋता C.<sup>६</sup> पर्यस्तं P.

विविक्तं सेवते वासं निर्द्वृष्टः शास्त्रविलक्ती ॥४७॥  
 ततो रागाङ्गयं दृष्ट्वा वैराग्याच्च परं शिवं ।  
<sup>१</sup>निगृह्णन्निंद्रिययाम यतते मनसः श्रमे<sup>२</sup> ॥४८॥  
 अथो विविक्तं कामेभ्यो व्यापादादिभ्य एव च ।  
 विवेकजमवाप्नोति पूर्वध्यानं <sup>३</sup>वितर्कवत् ॥४९॥  
 तच्च ध्यानं सुखं प्राप्य तत्तदेव वितर्कयन् ।  
 अपूर्वसुखलाभेन ह्रियते बालिशो जनः ॥५०॥  
 शमेनैवंविधेनायं कामद्वेषविर्गहिणा ।  
 ब्रह्मलोकमवाप्नोति परितोषेण<sup>४</sup> वंचितः ॥५१॥  
 ज्ञात्वा विद्वान् वितर्कास्तु मनःसंक्षीभकारकान् ।  
 तद्विद्युक्तमवाप्नोति ध्यानं प्रीतिसुखान्वितं ॥५२॥  
 ह्रियमाणस्तया प्रीत्या यो विशेषं न पश्यति ।  
 स्थानं भास्त्ररमाप्नोति देवेष्वाभासुरेष्वपि<sup>५</sup> ॥५३॥  
 यस्तु प्रीतिसुखान्तस्माद्विवेचयति मानसं ।  
 तृतीयं लभते ध्यानं सुखं प्रीतिविवर्जितं ॥५४॥  
<sup>६</sup> तत्र केचिद्वस्यंति मोक्ष इत्यपि मानिनः ।  
 सुखदुःखपरित्यागादव्यापाराच्च चेतसः ॥५५॥  
 यस्तु तस्मिन्सुखे ममो न विशेषाय यन्नवान् ।  
 शुभकृत्वैः स सामान्यं सुखं प्राप्नोति दैवतैः<sup>८</sup> ॥५६॥

<sup>१</sup> निगृह्ण० C.

<sup>२</sup> श्रमे?

<sup>३</sup> विवेकवत् P.

<sup>४</sup> न C.

<sup>५</sup> नक्षत्रा C.

<sup>६</sup> Sic C D P (C corrected in margin to श्रेरु सः). <sup>७</sup> Sloka 55 is enclosed in brackets here and reinserted after sloka 57, in C; D inserts it twice.

<sup>८</sup> दैवतैः C.P.

तादृशं सुखमासाद्य यो न रज्यनुपेक्षते<sup>१</sup> ।  
 चतुर्थं धानमाप्नोति सुखदुःखविवर्जितं ॥५७॥  
 आस्य धानस्य तु फलं समं देवैर्वृहत्कलैः ।  
 कथयन्ति वृहत्कलं वृहत्प्रज्ञापरीक्षकाः ॥५८॥  
 समाधेव्युत्तितस्तस्माहृष्टा दोषांश्चरीरिणां ।  
 ज्ञानमारोहति प्राज्ञः शरीरविनिवृत्तये<sup>२</sup> ॥५९॥  
 ततस्तद्यानमुत्सृज्य विशेषे कृतनिश्चयः ।  
 कामेभ्य इव सत्प्राज्ञो रूपादपि विरञ्जते ॥६०॥  
 शरीरे खानि यान्यस्य तान्यादौ परिकल्पयन् ।  
 घनेष्वपि ततो द्रव्येष्वाकाशमधिमुच्यते ॥६१॥  
<sup>३</sup>आकाशसममात्मानं संक्षिप्य त्वपरो बुधः ।  
 तदैवानन्ततः पश्यन् विशेषमधिगच्छति ॥६२॥  
 अथात्मकुशलेष्वन्यो<sup>४</sup> निवर्त्यात्मानमात्मना ।  
 किंचिच्चास्तीति संपश्यन्नाकिंचन्य<sup>५</sup> इति स्मृतः ॥६३॥  
 ततो मुंजादिषीकेव<sup>६</sup> शकुनिः पंजरादिव ।  
 क्षेचज्ञो<sup>७</sup> निःसृतो देहान्मुक्त इत्यभिधीयते ॥६४॥  
 एतत्त्वपरमं ब्रह्म निर्लिंगं ध्रुवमक्षरं ।  
 यन्मोक्ष इति तत्प्रज्ञाः कथयन्ति मनीषिणः ॥६५॥  
 इत्युपायश्च मोक्षश्च मया संदर्शितस्त्व ।

<sup>१</sup> Ex conj. यो न रज्यनुपेक्षते C.P.  
 तमात्मानं C.      <sup>४</sup> निर्वत्यं C.P.

<sup>२</sup> विनिवर्त्तये C.      <sup>३</sup> आकाश --  
<sup>५</sup> आकिंचिन्य C (cf. infra, slok : 83).

<sup>६</sup> इष्टीकेव C.P.      <sup>७</sup> निरुत्तो C.

यदि ज्ञातं यदि सुचि यथावत्प्रतिपद्यतां<sup>१</sup> ॥६६॥  
 जैगीषब्दोऽपि जनको वृद्धश्वैव पराशरः ।  
 इमं पंथानमासाद्य<sup>२</sup> मुक्ता<sup>३</sup> स्म्ये च मोक्षिणः ॥६७॥  
 इति तस्य स तद्वाक्यं गृहीता न<sup>४</sup> विचार्य च ।  
 पूर्वेहेतुबलप्राप्तः प्रत्युत्तरमुवाच सः ॥६८॥  
 श्रुतं ज्ञानमिदं<sup>५</sup> सूक्ष्मं परतः परतः शिवं ।  
<sup>६</sup> क्षेच्छस्यापरित्यागादैस्येतद्नैषिकं ॥६९॥  
 विकारप्रकृतिभ्यो हि क्षेच्छं मुक्तमप्यहं ।  
 मन्ये प्रसवधर्माणं वीजधर्माणमेव च ॥७०॥  
 विशुद्धो यद्यपि स्यात्मा निर्मुक्त इति कल्प्यते ।  
 अत्यन्तस्तत्परित्यागः सत्यात्मनि न विद्यते ॥७१॥  
 हित्वा हित्वा चयमिदं विशेषसूपलभ्यते ।  
 आत्मनस्तु स्थितिर्यच तत्र<sup>६</sup> सूक्ष्ममिदं चयं ॥७२॥  
<sup>७</sup> सूक्ष्मत्वाच्चैव दोषाणामव्यापाराच्च चेतसः ।  
 दीर्घत्वादायुषश्वैव मोक्षस्तु परिकल्प्यते ॥७३॥  
 अहंकारपरित्यागो यश्चैष परिकल्प्यते ।  
 सत्यात्मनि परित्यागो नाहंकारस्य विद्यते ॥७४॥  
 संख्यादिभिरमुक्तश्च निर्गुणो न भवत्ययं ।  
 तस्मादसति नैर्गुण्ये नास्य मोक्षोऽभिधीयते ॥७५॥

<sup>१</sup> So D; <sup>२</sup> उद्धतां P; (C has प्रतिउपद्यतां.) <sup>३</sup> आश्रित्य P. <sup>४</sup> Ex conj.  
 मुक्तो C.P. <sup>५</sup> Sic C.P. च? <sup>६</sup> शु० C.P. <sup>७</sup> निमुक्त C. <sup>८</sup> शु० C.P.  
 क्षेच्छस्यापरित्यागात्??

गुणिनो हि गुणानां च व्यतिरेको न विद्यते ।  
रूपोष्णाभ्यां विरहितो न ह्यमिरूपलभ्यते ॥७६॥

प्राग्देहान्न भवेदेही प्राग्गुणेभ्यस्तथा गुणी ।  
<sup>१</sup>कस्मादादौ विमुक्तः <sup>२</sup>सज्जरीरी वध्यते पुनः ॥७७॥

क्षेत्रज्ञो विशरीरश्च ज्ञो वा स्यादज्ञ एव वा<sup>३</sup> ।  
यदि ज्ञो ज्ञेयस्यास्ति ज्ञेये सति न मुच्यते ॥७८॥

अथाज्ञ इति सिद्धो वः<sup>४</sup> कस्त्यपतेन किमात्मना ।  
विनापि ह्यात्मनाज्ञानं प्रसिद्धं काष्ठकुञ्जवत् ॥७९॥

परतः परतस्यागो यस्मात् गुणवान् स्मृतः ।  
तस्मात्सर्वपरित्यागान्मन्ये कृत्तां<sup>५</sup> कृतार्थतां ॥८०॥

इति धर्ममराडस्य विदित्वा न तुतोष सः<sup>६</sup> ।  
अकृत्स्मिति विज्ञाय ततः प्रतिजगाम ह ॥८१॥

विशेषमय शुश्रूषुरुदकस्याश्रमं ययौ ।  
आत्मग्राहाच्च तस्यापि जगृहे न स दर्शनं ॥८२॥

संज्ञासंज्ञित्वयोर्दोषं ज्ञात्वा हि मुनिरुद्रकः ।  
आकिंचन्यात्परं लेभे संज्ञासंज्ञात्मिकां गतिं ॥८३॥

यस्माच्चालंबने<sup>७</sup> सूक्ष्मे संज्ञासंज्ञे ततः परं ।  
नासंज्ञी नैव संज्ञीति तस्मात्तच गतस्यृहः ॥८४॥

यतश्च बुद्धिस्तचैव स्थितान्यचाप्रचारिणी ।

<sup>१</sup> Ex conj. तस्माद् C.P.

<sup>२</sup> सन् शरीरी C; स शरीरी P.

<sup>३</sup> च C.

<sup>४</sup> वा P.  
p. 386.)

<sup>५</sup> कृतां-- C.  
<sup>६</sup> सा C.  
<sup>७</sup> शुश्रूषु रुद्रः P. (Cf. Burnouf, *Intr.*

<sup>८</sup> शू० C.)

१ सूक्ष्मापादि ततस्त्वं नासंजित्वं न संजिता ॥ ८५ ॥  
 यस्माच्च तमपि प्राप्य पुनरावर्तते जगत् ।  
 बोधिसत्त्वः<sup>२</sup> परं प्रेपुस्तस्मादुद्कमत्यजत् ॥ ८६ ॥  
 ततो हित्वाश्रमं तस्य अयोऽर्थी कृतनिश्चयः ।  
 भेजे गयस्य राजर्णवगरीसंज्ञमाश्रमं ॥ ८७ ॥  
 अथ नैरंजनातीरे शुचौ शुचिपराक्रमः ।  
 चकार वासमेकांतविहाराभिवती<sup>४</sup> मुनिः ॥ ८८ ॥  
 पंचोपतस्युर्तृष्टाच भिक्षवस्तं मुमुक्षवः ।  
 पुण्यार्जितधनारोग्यमिन्द्रियार्था इवेश्वरं ॥ ८९ ॥  
 संपूज्यमानस्तैः<sup>५</sup> प्रद्वैर्विनयानतमूर्तिभिः ।  
 तद्वंशस्थायिभिः शिष्यैलौलैर्मन इवेद्रियैः ॥ ९० ॥  
 मृत्युजन्मांतकरणे स्यादुपायोऽयमित्यथ ।  
 दुष्कराणि समारभे तपांस्यनश्नेन सः ॥ ९१ ॥  
 उपवासविधीन नैकान् कुर्वन् नरदुराचरान् ।  
 तर्जाणि षट्मेर्पेषुरकरोत्कार्यमात्मनः ॥ ९२ ॥  
 अन्नकालेषु चैकैकैः सकोलतिलतंडुलैः ।  
 अपारपारसंसारपारं<sup>७</sup> प्रेषुरपारयत् ॥ ९३ ॥  
 देहादपचयस्त्वेन तपसा तस्य यः कृतः ।  
 स एवोपचयो भूयस्त्वेजसास्य कृतोऽभवत्<sup>८</sup> ॥ ९४ ॥

<sup>१</sup> Ex conj. शुक्ष्माऽपद्वौ (?) C P; षट्वी D.

<sup>२</sup> Ex conj. ऋषस्त्वं C P.

<sup>३</sup> तस्माद्वाद्रकः C P here (C has been altered).

<sup>४</sup> अभिवृतिसुनिः C.

<sup>६</sup> षट्मप्रेषुः C P. (०कर्म० from the Tibetan.)

<sup>५</sup> प्रद्वैर्वैः P.

भवेवत् C; D omits; भवेत् P.

<sup>७</sup> ऋषपारपारं P.

<sup>८</sup> Ex conj.

कृशोऽप्यकृशकीर्तिश्रीह्रादं<sup>2</sup> चक्रेऽन्यचक्षुषं<sup>3</sup> ।  
 कुमुदानामिव शरच्छुक्लपक्षादिचंद्रमाः ॥१५॥  
 त्वगस्थिशेषो निःशेषैर्मेंटः पिशितशोणितैः ।  
 श्रीणोऽप्यक्षीणगांभीर्यः समुद्र इव स व्यभात् ॥१६॥  
 अथ कष्टतपः स्पष्टव्यर्थक्षिष्ठतनुर्मुनिः ।  
 'भवभीरुरिमां चक्रे बुद्धिं बुद्धिकांक्षया ॥१७॥  
 नायं धर्मो विरागाय न बोधाय न मुक्तये ।  
 जंबुमूले मया प्राप्नो यस्तदा स विधिर्घुवं ॥१८॥  
 न चासौ दुर्वलेनाप्नु<sup>5</sup> शक्यमित्यागतादरः ।  
 शरीरबलवृद्धर्थमिदं भूयोऽन्वचिंतयत् ॥१९॥  
 क्षुत्पिपासाश्रमक्षांतः श्रमादस्वस्थमानसः ।  
 प्राप्नुयान्मनसावायं फलं कथमनिर्वृतः ॥१००॥  
 निर्वृतिः प्राप्ते सम्यक्सततेंद्रियतर्पणात् ।  
 संतर्पितेंद्रियतया मनः स्वास्थ्यमवाप्ते<sup>6</sup> ॥१०१॥  
 स्वस्थप्रसन्नमनसः समाधिरूपपद्यते ।  
 समाधियुक्तचित्तस्य ध्यानयोगः प्रवर्तते ॥१०२॥  
 ध्यानप्रवर्तनाङ्गर्माः प्राप्ते यैरवाप्ते ।  
 दुर्लभं शांतमजरं परं तदमृतं पदं ॥१०३॥  
 तस्मादाहारमूलोऽयमुपाय इतिनिश्चयः ।

<sup>1</sup> अक्षतः P.      <sup>2</sup> श्रीह्रादं C.      <sup>3</sup> Sic C P.      <sup>4</sup> Ex conj. मवभी-  
 करिमां C P.      <sup>5</sup> आप्नं C.      <sup>6</sup> अवाप्नयात् P.

१ असूरीकरणे धीरः कृत्वा मिति मति र्मतिं<sup>२</sup> ॥ १०४ ॥  
 स्तातो<sup>३</sup> नैरं जनातीरा दुक्षतार शनैः कृशः ।  
 भक्ष्यावनतशाखायै देत्त हस्तस्तटदुमैः ॥ १०५ ॥  
 अथ गोपाधिपमुता<sup>४</sup> दैवतैरभिचोदिता ।  
 उद्भूतहृदयानंदा तत्र नंदबलागमत्<sup>५</sup> ॥ १०६ ॥  
 सितशंखो उज्ज्वलभुजा नीलकंबलवासिनी ।  
 सफेण मालानीलां बुर्यमुनेव सरिष्ठरा ॥ १०७ ॥  
 सा अद्वावर्धितप्रीतिर्विकसल्लोचनोत्पला<sup>६</sup> ।  
 शिरसा<sup>७</sup> प्रणिपत्यैनं याहयामास पायसं ॥ १०८ ॥  
 कृत्वा तदुपभोगेन प्राप्तजन्मफलां स तां<sup>१०</sup> ।  
 बोधिप्राप्तौ<sup>११</sup> समर्थोऽभूत्संतर्पितष्टिं दियः ॥ १०९ ॥  
 १२ पर्याप्ताध्यानमूर्तश्च<sup>१३</sup> सार्थं सुयशसा मुनिः ।  
 कांतिर्धैर्यकभौरकः शशांकार्णववडभौ<sup>१४</sup> ॥ ११० ॥  
 आवृत्त इति विज्ञाय तं जहुः<sup>१५</sup> पंचभिक्षवः ।  
 मनीषिणमिवात्मानं निर्मुकं पंचधातवः ॥ १११ ॥  
 अवसायद्वितीयोऽथ शाङ्कलास्तीर्णभूतलं ।  
 सोऽश्वत्थमूलं प्रययौ बोधाय कृतनिश्चयः ॥ ११२ ॥

<sup>१</sup> Ex conj. आसूरकरणे C.P. (<sup>आशु</sup> P.).      <sup>२</sup> मतिः C.P.      <sup>३</sup> जी० C.  
<sup>४</sup> Ex conj. तीरो उक्षतार C.P.      <sup>५</sup> देवतैः C.P.      <sup>६</sup> Ex conj. उशमत् C.;  
 अथे P.      <sup>७</sup> Ex conj. अद्वाविचितं C.P.      <sup>८</sup> नात्परा C.      <sup>९</sup> प्रतपत्येन C.  
<sup>१०</sup> Ex conj. अन्यफलासतां C.; अन्यफलाशतं P.      <sup>११</sup> Ex conj. प्राप्तौ C.; प्राप्त P.  
<sup>१२</sup> पर्याप्तभागं P.      <sup>१३</sup> सार्थमुयशसा C.      <sup>१४</sup> Ex conj. वर्जयोः C.P.  
<sup>१५</sup> Ex conj. जहुः C.P.

ततस्तदानीं गजराजविक्रमः १ पदस्वनेनानुपमेन बोधितः ।  
 महामुनेरागतबोधिनिश्चयो जगाट कालो भुजगोक्त्रमः स्तुतिं ॥११३॥  
 यथा मुने तच्चरणावपीडिता मुहुर्मुहुर्निष्टनतीव मेदिनी ।  
 यथा च ते राजति ३ मूर्यवत्प्रभा ध्रुवं त्वमिष्टफलमद्य भोक्ष्यसे ॥११४॥  
 यथा भ्रमन्त्यो दिवि ५ वायपंक्तयः प्रदक्षिणं त्वां कमलाक्षं कुर्वते ।  
 यथा च सौम्या दिवि वांति वायवस्त्वमद्य बुद्धो नियतं भवि-  
 ष्यसि ॥११५॥

ततो भुजंगप्रवरेण संस्तुतस्तुणान्युपादाय शुचीनि लावकात् ।  
 कृतप्रतिज्ञो निषसाट बोधये महातरोमूलमुपाध्यितः शुचे ॥११६॥  
 ततः स पर्यंकमकंप्यमुन्नमं वर्वंधं सुप्रोरगभोगपिंडितं ।  
 भिन्नद्यितावद्विनैतदासनं न यामि तावक्तृतकृत्यतामिति ॥११७॥  
 ततो ययुर्मुदमनुलां दिवोक्तसो ववासिरे न मृगगणा न पश्यणः ।  
 न सस्त्वनुर्वनतरवोऽनिलाहताः कृतासने भगवति निश्चला-  
 त्मनि ॥११८॥

इति श्रीबुद्धचरिते महाकाव्ये ३ अघोषकृते ३ राडर्शनो  
 नाम द्वादशः सर्गः ॥ १२ ॥

<sup>1</sup> Ex conj. पदस्तमेनां C; पदस्तामनां P.      <sup>2</sup> निस्तनं C P.      <sup>3</sup> Ex conj.  
 राजनि C P.      <sup>4</sup> Ex conj. ध्रुवतं C P.      <sup>5</sup> वायु P; चाय C; वाय seems  
 used here for वि.

BOOK XIII.

तस्मिंश्च बोधाय कृतप्रतिज्ञे राजर्षिवंशप्रभवे महर्षी ।  
 तचोपविष्टे प्रजहर्षं लोकस्तचास सद्गर्मरिपुस्तु मारः ॥१॥  
 यं कामदेवं प्रवदंति लोके चिचायुधं पुष्पशरं तथैव ।  
 कामप्रचाराधिपतिं तमेव मोक्षद्विषं मारमुदाहरंति ॥२॥  
 तस्यात्मजा विभ्रमहर्षदर्पास्त्रिसो रतिप्रीतितृष्णश्च कन्याः ।  
 पप्रच्छुरेनं मनसो विकारं स तांश्च ताश्चैव<sup>१</sup> वचो<sup>२</sup> बभाषे ॥३॥  
 असौ मुनिर्निश्चयवर्म<sup>३</sup> विभ्रत् सत्त्वायुधं बुद्धिशरं विकृथ ।  
 जिगीषुरास्ते विषयान्मदीयान् तस्मादयं मे मनसो विषादः<sup>४</sup> ॥४॥  
 यदि ह्यसौ मामभिभूय याति लोकाय चाख्यात्यपर्वगमार्ग<sup>५</sup> ।  
 शून्यस्ततोऽयं विषयो ममाद्य<sup>६</sup> वृत्ताच्युतस्येव<sup>७</sup> विदेहर्मर्तुः ॥५॥  
 तद्यावदेवैष न लब्धचक्षुर्मन्त्रोचरे तिष्ठति<sup>८</sup> यावदेव ।  
 यास्यामि तावद्रूतमस्य भेतुं सेतुं नदीवेग इवाभिवृद्धः ॥६॥  
 ततो धनुः पुष्पमयं गृहीत्वा शरांस्तथा<sup>९</sup> मोहकरांश्च पंच ।  
 सोऽश्वत्थमूलं संसुतोऽभ्यगच्छदस्वास्थ्यकारी मनसः प्रजानां ॥७॥

<sup>१</sup> Ex conj. तांश्चैव C P.      <sup>२</sup> Ex conj. भुभाष C; बसाष P.      <sup>३</sup> Ex conj.  
 धर्म C P.      <sup>४</sup> विकारं C D, corrected in C to विषादः.      <sup>५</sup> मार्ग C; मोर्ग P.  
<sup>६</sup> वृत्ताच्युतस्येव P.      <sup>७</sup> ऋषेव C.      <sup>८</sup> कावदेव P.      <sup>९</sup> शराक्षणं C.      <sup>१०</sup> Ex  
 conj. सुसुतो C P.      <sup>११</sup> अस्वास्थं C.

अथ प्रशांतं मुनिमासनस्यं पारं तिनीर्षु भवसागरस्य ।  
 विषज्य <sup>१</sup> सब्यं करमायुधाये ब्रीडज्ञरेणोदमुवाच मारः ॥८॥  
 उत्तिष्ठ भीः <sup>२</sup> श्वचिय मृत्युभीत वरस्व धर्मं त्यज मोक्षधर्मं ।  
 वाणीश्व \* \* \* <sup>३</sup> विनीय लोकान् लोकान् परान् प्राप्नुहि  
 वासवस्य ॥९॥

पंथा हि निर्यात्मयं यशस्यो<sup>४</sup> यो वाहितः पूर्वतमैर्नेऽद्वैः ।  
 जातस्य राजर्धिकुले विशाले<sup>५</sup> भैश्वाकमश्वाध्यमिदं प्रपत्तुं ॥१०॥  
 अथाद्य नोत्तिष्ठसि निश्चितात्मा<sup>६</sup> भव स्थिरो मा विमुचः प्रतिज्ञां ।  
 मयोद्यतो ह्येष शरः स एव यः सूर्यके मीनरिपौ विमुक्तः ॥११॥  
 पृष्ठः स चानेन कथंचिदैः सोमस्य नप्राप्यभवद्विचित्तः ।  
 स चाभवच्छांतनुरस्वतंचः स्त्रीणे युगे किं वत दुर्बलोऽन्यः ॥१२॥  
 तत्क्षिप्रमुत्तिष्ठ लभस्व संज्ञां वाणो ह्ययं तिष्ठति लेलिहानः ।  
 प्रियाभिधेयेषु रतिप्रियेषु यं चक्रवाकेष्वपि नोत्सृजामि ॥१३॥  
 इत्येवमुक्तोऽपि यदा निरास्यो नैवासनं शाक्यमुनिर्बिमेद ।  
 शरं ततोऽस्मै विसर्ज मारः कन्याश्व कृत्वा पुरतः सुतांश्व ॥१४॥  
 तस्मिंस्तु वाणोऽपि स विप्रमुक्ते चकार नास्यां न धृतेश्वचाल ।  
 दृष्टा तथैनं विषसाद मारश्चित्तापरीतश्च शनैर्जगाद ॥१५॥  
 शैलेन्द्रपुत्रीं प्रति येन विज्ञो देवोऽपि<sup>७</sup> शंभुश्वलितो बभूव ।  
 न चिंतयत्येष तमेव वाणं किं स्यादचित्तो न शरः स एषः ॥१६॥

<sup>१</sup> सब्यकरं C.      <sup>२</sup> श्वचिय C.      <sup>३</sup> A hiatus here in C.P.      <sup>४</sup> यसस्ते C.  
<sup>५</sup> भैश्वाकं C.      <sup>६</sup> Ex conj. नो तिष्ठसि C.P.      <sup>७</sup> नैवासना C.      <sup>८</sup> सरः C.  
<sup>९</sup> Ex conj. देयश्वि C; देयश्वि १.

तस्मादयं नार्हति<sup>१</sup> पुष्पवाणं न हर्षणं नापि<sup>२</sup> रतेन्तियोगं ।  
 अर्हत्ययं भूतगणैरशैः संचासनातर्जनताडनानि ॥१७॥  
 सस्मार मारश्च ततः स्वसैन्यं<sup>३</sup> विघ्नं सनं ‘शाक्यमुनेश्चिकीर्षन् ।  
 नानाश्रयाश्चानुचराः परीयुः<sup>५</sup> शरदुमप्राप्तगदासिहस्ताः ॥१८॥  
 वराहमीनाश्चखरोष्टवक्त्रा व्याघ्रर्थसिंहद्विरदाननाश्च ।  
 एकेषाणा नैकमुखास्त्रिशीर्षा लंबोदराश्चैव पृष्ठोदराश्च ॥१९॥  
 अजासु सक्ता घटजानवश्च दंष्ट्रायुधाश्चैव नखायुधाश्च ।  
 कवंधहस्ता बहुमूर्तयश्च भग्नार्धवक्त्राश्च महामुखाश्च ॥२०॥  
 ताम्राहणा लोहितविंदुचिच्चाः खट्टांगहस्ता हरिधूमकेगाः ।  
 लंबसज्जो वारणलंबकर्णाश्चमीवराश्चैव निरंवराश्च ॥२१॥  
 श्रेतार्धवक्त्रा हरितार्धकायास्ताम्राश्च धूमां हरयोऽसिताश्च ।  
 व्याडोत्तरासंगभुजास्तथैव प्रघुष्टघंटाकुलमेखलाश्च ॥२२॥  
 तालप्रमाणाश्च<sup>७</sup> गृहीतशूला दंष्ट्राकरात्लाश्च शिशुप्रमाणाः<sup>८</sup> ।  
 उरभवक्त्राश्च विहंगमाश्च मार्जारवक्त्राश्च मनुष्यकायाः ॥२३॥  
 प्रकीर्णकेगाः शिखिनोऽर्धमुंडा रज्जवरा व्याकुलवेष्टनाश्च ।  
 प्रहृष्टवक्त्रा भृकुटीमुखाश्च तेजोहराश्चैव मनोहराश्च ॥२४॥  
 केचिद्वजंतो भृशमाववल्गुरन्योऽन्यमापुषुविरे<sup>९</sup> तथान्ये ।  
 चिक्रीदुराकाशगताश्च केचिक्तेचिच्च चेहस्त्रहस्तकेषु ॥२५॥  
 ननर्त कश्चिद्ग्रमयस्त्रिशूलं<sup>१०</sup> कश्चिद्ग पुस्फूर्ज गदां विकर्षन् ।

<sup>१</sup> Ex conj. <sup>०</sup>सि C.P.      <sup>२</sup> रतो नियोगं C.      <sup>३</sup> विघ्नंशनं P; विघ्नं समे C.  
<sup>४</sup> शाक्यमुनेचिं C.      <sup>५</sup> - - लदुमप्राप्तं C.      <sup>६</sup> धूमहरयो C.P.      <sup>७</sup> प्रमा-  
 नाश्च C.      <sup>८</sup> प्रमाणाः C.      <sup>९</sup> Ex conj. <sup>०</sup>भृतिरे C.P.      <sup>१०</sup> Ex conj. <sup>०</sup>कश्चिद् C.P.

हर्षेण कश्चिद्वृषवच्चनर्ते कश्चित्प्रजज्वालं तनूरुहेभ्यः ॥२६॥  
 एवंविधा भूतगणाः समंतान्नद्वोधिमूलं परिवार्यं तस्युः ।  
 जिघृष्टवश्वैव<sup>२</sup> जिघांसवश्वं भर्तुर्निर्योगं परिपालयन्तः ॥२७॥  
 तं प्रेष्य मारस्य च पूर्वरात्रे शाक्यर्षभस्यैव च युद्धकालं ।  
 न द्यौश्वकाशे पृथिवी चकंपे<sup>३</sup> प्रजज्वलुश्वैव दिशः सशब्दाः ॥२८॥  
 विश्वगवौ वायुरुदीर्णवेगस्तारा न रेजुर्न बभौ शशांकः ।  
 तमश्वं भूयो विततार रात्रेः<sup>४</sup> सर्वे च संचुक्षुभिरे समुद्राः ॥२९॥  
 महीभृतो धर्मपराश्वं नागा<sup>५</sup> महामुनेर्विश्वममृथमाणाः ।  
 मारं प्रति क्रोधविवृत्तनेत्रा<sup>६</sup> निःशश्वसुश्वैव जज्ञृभिरे च ॥३०॥  
 शुद्धाधिवासा विवुर्धर्षयस्तु सङ्खर्मसिद्धिर्थमिव प्रवृत्ताः ।  
 मारेऽनुकंपां<sup>७</sup> मनसा प्रचकुर्विरागभावात् न रोषमीयुः ॥३१॥  
 तद्वोधिमूलं समवेष्य<sup>८</sup> कीर्णं हिंसात्मना मारबलेन तेन ।  
 धर्मात्मभिलोकविमोक्षकामैर्बभूव हाहाकृतमंतरीक्षं ॥३२॥  
 उपस्तुतं धर्मविदस्तु<sup>९</sup> तस्य दृष्ट्वा स्थितं मारबलं महर्षिः ।  
 न चुक्षुभे नापि ययौ विकारं मध्ये गवां सिंह इवोपविष्टः ॥३३॥  
 मारस्ततो भूतचमूमुदीर्णामाज्ञापयामास भयाय तस्य ।  
 स्वैः स्वैः प्रभावैरथं सास्य सेना तद्वैर्यमेताय मतिं चकार ॥३४॥  
 केचिच्चलच्चैकविलंबिजिह्वा<sup>१०</sup>स्तीक्ष्णोपदंष्ट्रा हरिमंडलाक्षाः ।

<sup>१</sup> Ex conj. (cf. sloka 32). <sup>२</sup> शापि P. <sup>३</sup> प्रजज्वलुः C.

<sup>४</sup> C omits :. <sup>५</sup> महामुनिर्विं C. <sup>६</sup> निश्वशुः C; विनिश्वशुः P. <sup>७</sup> अकंपा C P.

<sup>८</sup> समवीक्ष्य C P. <sup>९</sup> C omits द in विदस्तु. [The Tibetan reads धर्मविधेः.]

<sup>१०</sup> विह्वा तीः C P.

विदारितास्याः स्थिरशंकुकर्णीः<sup>१</sup> संचासयंतः किल नाम तस्युः ॥३५॥  
 तेभ्यः स्थितेभ्यः स तथाविधेभ्यो रूपेण<sup>२</sup> भावेन च दास्तेभ्यः ।  
 न विष्वये नोद्विविजे महर्षिः क्रीडन् सुबालेभ्य इवोऽतेभ्यः ॥३६॥  
 कश्चित्ततो रौद्रविवृत्तदृष्टिस्तस्मै गदामुद्यमयांचकार ।  
 तस्तंभ बाहुः सगदस्ततोऽस्य पुरंदरस्येव<sup>३</sup> पुरा सवज्ञः ॥३७॥  
 केचित्समुद्यम्य<sup>४</sup> शिलास्तरुद्ध्वं विषेहिरे नैव मुनौ विमोक्तुं ।  
 पेतुः सवृक्षाः सशिलास्तर्थैव वज्ञावभग्ना इव विंध्यपादाः ॥३८॥  
 कैश्चित्समुत्पत्य नभो विमुक्ताः शिलाश्च वृक्षाश्च परश्वधाश्च ।  
 तस्युर्नेभस्येव<sup>५</sup> न चावपेतुः संध्याभ्रपादा इव नैकवर्णाः ॥३९॥  
 चिक्षेप तस्योपरि दीप्तमन्यः कडंगरं पर्वतशृंगमाचं ।  
 यन्मुक्तमाचं<sup>६</sup> गगणस्यमेव तस्यानुभावाच्छतधा बभूव<sup>७</sup> ॥४०॥  
 कश्चिज्ज्वलच्चके इवोदितः खादंगारवेषं महदुत्ससर्ज ।  
 चूर्णानि चामीकरकंदराणां कल्पात्यये मेरुरिव प्रदीप्तः ॥४१॥  
 तद्वोधिमूले प्रतिकीर्यमाणमंगारवेषं तु सविस्फुलिंगं ।  
 मैचीविहारादृषिसत्त्वस्य बभूव रक्तोत्पलपञ्चवर्षः ॥४२॥  
 शरीरचित्तव्यसनातपैस्तैरेवंविधैस्तैश्च निपात्यमानैः<sup>८</sup> ।  
 नैवासनाच्छाक्यमुनिश्चचाल स्वं निश्चयं बंधुमिवोपगुत्य ॥४३॥  
 अथापरे<sup>९</sup> निर्जगलुर्मुखेभ्यः सर्पान्विजीर्णेभ्य इव दुमेभ्यः ।  
 ते मंचबद्धा इव तत्समीपे न<sup>१०</sup> शशसुर्नोत्समृजुर्न चेलुः ॥४४॥

<sup>१</sup> वर्णाः P.<sup>२</sup> रूपेण C.<sup>३</sup> ऋत्येव C.P.<sup>४</sup> Ex conj. समुद्धम्य C.P.<sup>५</sup> शिलातरुद्ध्वं C.P.<sup>६</sup> Ex conj. च नावं C.P.<sup>७</sup> गग्नं P.<sup>८</sup> वफाल

written under बभूव in C.P.

<sup>९</sup> Ex conj. निपत्तमानैः C.P.<sup>१०</sup> निर्जनिषुः C.<sup>११</sup> सत्सुः C.

भूत्वापरे वारिधरा<sup>१</sup> वृहंतः सविद्युतः साशनिचंडघोषाः ।  
 तस्मिन् दुमे तत्यजुरश्मवर्षे तत्पुष्पवर्षे रुचिरं बभूव ॥४५॥  
 चापेऽथ वाणो निहितोऽपरेण जज्बाल तचैव न निष्पात ।  
 अनीश्वरस्यात्मनि धूर्यमाणो<sup>२</sup> दुर्मर्षणस्येव<sup>३</sup> नरस्य मन्युः ॥४६॥  
 पंचेषवोऽन्येन तु विप्रमुक्तास्तस्युर्नयत्येव मुनौ न पेतुः ।  
 संसारभीरोर्विषयप्रवृत्तौ पंचेंद्रियाणीव परीक्षकस्य ॥४७॥  
 जिघांसयान्यः प्रससार रुषो गदां गृहीत्वाभिमुखो महर्षेः ।  
 सोऽप्राप्तकालो विवशः पपात<sup>४</sup> दोषेष्विवानर्थकरेषु लोकः ॥४८॥  
 स्त्री मेघकाली तु कपालहस्ता कर्तुं महर्षेः किल मोहचित्तं ।  
 बभाम तचानियतं न तस्यौ चलात्मनो बुद्धिरिवागमेषु ॥४९॥  
 कश्चित्प्रदीप्तं प्रणिधाय चक्षुर्नेत्राग्निनाशीविषवहिधक्षुः<sup>५</sup> ।  
 तचैव नासीत्तमृषिं ददर्श कामात्मकः श्रेय इवोपदिष्टं ॥५०॥  
<sup>६</sup> गुर्वीं शिलामुद्यमयस्तथान्यः शश्राम मोघं<sup>७</sup> विहतप्रयत्नः ।  
 निःश्रेयसं ज्ञानसमाधिगम्यं कायङ्कर्मर्थमिवाभुकामः ॥५१॥  
 तरक्षुसिंहाकृतयस्तथान्ये प्रणेदुरुच्चैर्महतः प्रणादान् ।  
 सत्त्वानि यैः<sup>८</sup> संचुकुचुः समंताङ्गजाहता द्यौः फलतीति मत्वा ॥५२॥  
 मृगा गजाश्चार्त्तरवान्<sup>९</sup> सुजंतो विदुटुच्छैव निलिल्यिरे च ।  
 रात्रौ च तस्यामहनीव दिग्भ्यः खगा रुवंतः परिपेतुरार्त्ताः ॥५३॥  
 तेषां प्रणादैस्तु तथाविधैस्तैः सर्वेषु भूतेष्वपि कंपितेषु ।

<sup>१</sup> वारिधरा C.P.<sup>२</sup> निहितो C.<sup>३</sup> माणो C.<sup>४</sup> द्यैव O.<sup>५</sup> देवेष्विव P.<sup>६</sup> Ex conj.<sup>७</sup> विद्विष्वक्षुः C.P.<sup>८</sup> गुर्वीं C.P.<sup>९</sup> Sic D; यैः C; चः P.<sup>१०</sup> आत्तरवान् C.P.

मुनिर्न तचास न संचुकोच रवैर्गस्त्मानिव वायसानां ॥५४॥  
भयावहेभ्यः परिषद्गणेभ्यो यथा यथा नैव मुनिर्बिभाय ।  
तथा तथा धर्मभृतां सपल्नः शोकाच्च रोषाच्च सप्तार मारः ॥५५॥  
भूतं ततः किंचिदृश्यरूपं विशिष्टरूपं गगणस्यमेव ।  
<sup>१</sup> दृष्ट्वर्षये दुग्धमवैररूपं मारं बभाषे महता स्वरेण ॥५६॥  
मोघं अमं नार्हसि मार कर्तुं हिंसात्मतामुत्सृज गच्छ शर्म ।  
नैष त्वया कंपयितुं हि शक्यो महागिरिर्मेहरिवानिलेन ॥५७॥  
अप्युष्णभावं ज्ञलनः<sup>२</sup> प्रजस्यादापो द्रवत्वं पृथिवी स्थिरत्वं ।  
अनेककल्पाचितपुण्यकर्मा न त्वेव जह्याद्यवसायमेषः ॥५८॥  
यो निश्चयो ह्यस्य पराक्रमश्च तेजश्च यद्या च दया प्रजासु ।  
अप्राप्य नोच्छास्यति<sup>३</sup> तत्त्वमेष तमांस्यहत्वेव सहस्ररश्मिः ॥५९॥  
काष्ठं हि मश्नन् लभते हुताशं भूमिं खनन् विंदति<sup>४</sup> चापि तोयं ।  
निर्बेधिनः<sup>५</sup> किंच न नास्य साध्यं न्यायेन युक्तं च कृतं च सर्वं ॥६०॥  
तज्जोकमात्रं करुणायमानो रोगेषु रागादिषु वर्तमानं ।  
महाभिषमार्हति विघ्नमेष ज्ञानौषधार्थं परिखिद्यमानः ॥६१॥  
हते च लोके बहुभिः कुमारैः सन्मार्गमन्विच्छति यः अमेण ।  
स<sup>६</sup> देशिकः स्त्रोभयितुं न युक्तं सुदेशिकः सार्थ इव प्रणष्टे ॥६२॥  
सत्त्वेषु नष्टेषु महांधकारैर्ज्ञानप्रदीपः क्रियमाण<sup>७</sup> एषः ।  
आर्यस्य निर्वापयितुं न साधु प्रज्ञात्यमानस्तमसीव दीपः ॥६३॥

<sup>१</sup> दृष्ट्वर्षये C.P.<sup>२</sup> न C.<sup>३</sup> नोच्छास्यति C.<sup>४</sup> विंदति C.

~ निर्वेधनः P.

<sup>६</sup> देशिकः P.<sup>७</sup> न C.

दृष्टा च संसारमये महोदे<sup>१</sup> मग्नं जगत्पारमविंदमानं ।  
 यश्चदमुन्नारयितुं प्रवृत्तः कश्चिन्नयेत्तस्य तु पापमार्यः ॥६४॥  
 श्रमाशिफो धर्यविगाढमूलश्चारित्रपुष्पः स्मृतिवुडिशाखः ।  
 ज्ञानदुमो धर्मफलप्रदाता नोन्याटनं द्युहति वर्धमानः ॥६५॥  
 वद्वां दृढेत्वेतसि मोहपाशेयस्य प्रजां मोक्षयितुं मनीषा ।  
 तस्मिन् जिघांसा तव नोपपन्ना आंते जगद्वधनमोक्षहेतोः ॥६६॥  
 बोधाय कर्माणि हि यान्यनेन कृतानि तेषां नियतोऽद्य कालः ।  
 स्थाने तथास्मिन्नुपविष्ट एष यथैव पृवें मुनयस्तथैव ॥६७॥  
 एषा हि नाभिर्वसुधातलस्य कृत्स्नेन युक्ता परमेण धास्ना ।  
 भूमेरतोऽन्योऽस्ति हि न प्रदेशो वेशं समाधेर्विषयो हितस्य ॥६८॥  
 तत्सा कृथाः शोकमुंपहि शांतिं मा भूम्हहित्ता तव मार मानः ।  
 विश्रंभितुं न छाममधुवा श्रीश्वले पदे किं पटमभ्युपेषि ॥६९॥  
 ततः स संश्रुत्य च तस्य तद्वचो महामुनेः प्रेक्ष्य च निष्प्रकंपतां ।  
 जगाम मारो विमना हतोद्यमः शैरजंगच्चेतसि यर्विहत्यसे ॥७०॥  
 गतप्रहर्षा विफलीकृतश्चमा प्रविडपाषाणकडगरदुमा ।  
 दिशः प्रदुद्राव ततोऽस्य सा च मूर्हताश्रयेव द्विषता<sup>१२</sup> द्विषच्चमूः ॥७१॥  
 द्रवति<sup>१३</sup> सपरपक्षे निर्जिते पुष्पकेतो जयति जिततमस्के नीरजस्के  
 महर्षी ।

<sup>१</sup> महोदे C.<sup>२</sup> श्विताश्चिन् P.<sup>३</sup> परमेन C.P.<sup>४</sup> Sic C.P.<sup>५</sup> -- स्य C.<sup>६</sup> कृथा C.P.<sup>७</sup> उपेहि C.P.<sup>८</sup> विश्रंभितुं C.<sup>९</sup> Ex conj.<sup>१०</sup> अभ्युपेषि C.P.<sup>११</sup> Ex conj.<sup>१२</sup> मतोद्यमः C.P.<sup>१३</sup> Sic C.P.<sup>१४</sup> न्तो P.<sup>१५</sup> Ex conj. सपरिपचि C.P.

युवतिरिव सहासा द्यौश्चकाशे<sup>१</sup> सचंद्रा सुरभि च जलगर्भे<sup>२</sup> पुष्पवर्षे  
पपात ॥७२॥

तथापि पापीयसि निर्जिते गते दिशः<sup>३</sup> प्रसेदुः प्रबभौ निशाकरः ।  
दिवो निषेतुर्भुवि पुष्पवृष्टयो रराज योषेव<sup>४</sup> विकल्मषा निशा ॥७३॥

इति श्रीबुद्धचरिते महाकाव्ये अधोषकृते मारविजयो  
नाम चयोदशः सर्गः ॥१३॥

<sup>१</sup> द्यौ चकाशे C.

<sup>२</sup> जलवर्गर्भे C.

<sup>३</sup> देशः P.

<sup>४</sup> योषेव C.P.

BOOK XIV.

ततो मारबलं जित्वा धर्येण च शमेन च ।  
 परमार्थं विजिज्ञासुः स दथौ ध्यानकोविदः ॥१॥  
 सर्वेषु ध्यानविधिषु प्राप्य चैश्वर्यमुत्तमं<sup>१</sup> ।  
 सस्मार प्रथमे यामे पूर्वजन्मपरंपरां ॥२॥  
 अमुचाहमयं नाम<sup>२</sup> च्युतस्तस्मादिहागतः ।  
 इति जन्मसहस्राणि सस्मारानुभवन्निव ॥३॥  
 स्मृत्वा जन्म च मृत्युं च तासु तासूपपत्तिषु ।  
 ततः सर्वेषु कारुण्यं चकार करुणात्मकः ॥४॥  
 कृत्वेह<sup>३</sup> सुजनोत्सर्गं पुनरन्यच च क्रियाः<sup>४</sup> ।  
 अचाणः खलु लोकोऽयं परिभ्रमति चक्रवत् ॥५॥  
 इत्येवं स्मरतस्तस्य बभूव नियतात्मनः ।  
 कदलीगर्भेनिःसारः संसार इति निश्चयः<sup>५</sup> ॥६॥  
 द्वितीये त्वागते<sup>६</sup> यामे सोऽद्वितीयपराक्रमः ।  
 दिव्यं चक्षुः परं लेभे सर्वचक्षुष्मतां वरः ॥७॥  
 ततस्तेन स दिव्येन परिशुद्धेन चक्षुषा ।  
 ददर्श निखिलं लोकमादर्शं इव निर्मले ॥८॥

<sup>१</sup> ऋगः C.

<sup>२</sup> नामा C.P.

<sup>३</sup> Ex conj. कृत्वेह C.P.

<sup>४</sup> क्रिया C.P.

<sup>५</sup> आरतः C.

<sup>६</sup> निश्चितः P.

<sup>७</sup> त्वागमे C.

सञ्चानां पश्यतस्तस्य निकृष्टोकृष्टकर्मणां ।  
 प्रच्युतिं चोपपत्तिं च वदृथे करुणात्मता ॥५॥  
 इमे दुष्कृतकर्मणः प्राणिनो यांति दुर्गतिं ।  
 इमेऽन्ये शुभकर्मणः प्रतिष्ठते चिपिष्ठे ॥१०॥  
 उपपन्नाः<sup>१</sup> प्रतिभये नरके भृशदारुणे ।  
 अमी दुःखवहुविधिः पीड्यांते कृपणे वत ॥११॥  
 पायंते झाथिते केचिदग्निवर्णमयोरसं ।  
 आरोप्यते रुवंतोऽन्ये<sup>२</sup> निष्ठप्रस्तुभमायसं ॥१२॥  
 प्रच्यंते पिष्ठवल्केचिदयस्कुभीष्ववाङ्गुखाः ।  
 दद्यांते करुणे केचिद्वीप्रेष्वयंगारागिषु ॥१३॥  
 केचिच्छीक्षण्योदैष्मर्थ्यांते दारुणेः अभिः ।  
 केचिच्छैरयस्तुडवायसिरायसिरिव ॥१४॥  
 केचिहाहपरिश्रान्ताः शीतच्छायाभिकालिषणः ।  
 'असिपत्रं वनं नीलं बद्धा इव विशंत्यमी ॥१५॥  
 पाढ्यांते दारुवत् केचिक्तुठौर्वहुवाहवः ।  
 दुःखेऽपि न विपद्यांते कर्मभिर्धारितासवः<sup>३</sup> ॥१६॥  
 मुखं स्यादिति यत्कर्म कृतं दुःखनिवृत्ये<sup>४</sup> ।  
 फलं तस्येदमवशैर्दुःखमेवोपभुज्यते ॥१७॥  
 मुखार्थमशुभं कृत्वा य एते भृशदुःखिताः ।

<sup>१</sup> C omits : .      <sup>२</sup> निष्ठप्रः C.P.      <sup>३</sup> भवते C.P.      <sup>४</sup> Ex conj. असिपत्रवन-  
 नीलबद्धा C.P. (P. °वने°).      <sup>५</sup> विसं० P.      <sup>६</sup> - निष्ठपद्यांते C.      <sup>७</sup> °ताश्वः C.P.  
<sup>८</sup> Ex conj. °निवर्जये C.P.

१ आस्वादः स किमेतेषां करोति सुखमर्खपि<sup>२</sup> ॥१८॥  
 हसद्विर्यकृतं कर्म कलुषं कलुषात्मभिः ।  
 एतत्परिणते काले क्रोशद्विरनुभूयते ॥१९॥  
 यद्येव पापकर्मणः पश्येयुः<sup>३</sup> कर्मणां फलं ।  
 वर्मयुद्धणरुधिरं मर्मस्वभिहता इव ॥२०॥  
 शारीरभ्योऽपि दुःखेभ्यो नारकेभ्यो मनस्विनः ।  
 अनतीयः सह संवासो मम कृच्छ्रतमो मतः ॥२१॥  
 इमेऽन्ये कर्मभिश्चित्तिविसंदर्भमवैः ।  
 तिर्यग्योनौ<sup>४</sup> विचित्रायामुपपन्नास्तपस्विनः ॥२२॥  
 मांसत्वग्वालदंतार्थं विराटपि मदाटपि ।  
 हन्त्यंते कृपण यत्र बंधूनां पश्यतामपि ॥२३॥  
 अशकुवंतोऽप्यवशाः सुन्तर्षश्चमपीडिताः ।  
 ५ गोऽश्चभूताश्च वाद्यंते प्रतोदक्षतमूर्तयः ॥२४॥  
 वाद्यंते गजभूताश्च बलीयांसोऽपि दुर्बलैः ।  
 अंकुशक्षिष्ठमूर्धानस्ताडिताः<sup>६</sup> पादपार्षिणभिः ॥२५॥  
 ७ सत्स्वप्यन्येषु दुःखेषु दुःखं यत्र विशेषतः ।  
 परस्परविरोधाद्व पराधीनतयैव च ॥२६॥  
 खस्थाः खस्थैर्हि वाध्यंते जलस्था जलचारिभिः ।  
 स्थलस्थाः स्थलसंस्थैस्तु<sup>८</sup> प्राप्यंते चेतरतैः ॥२७॥

१ आश्वादः C;      २ Ex conj. अन्वपि C.P.      ३ यु C.      ४ Ex conj. विचिच्छायम् C; विचित्रोयम् P.      ५ Ex conj. गीश्च C.P.      ६ तादिता C.  
 ७ सत्पुष्य C.      ८ Ex conj. वाद्यंते C.D. corrected in C to वाध्यंते; वाध्यंते P.  
 \* प्राप्यरे C; प्राप्यते P.

उपपन्नास्तथा चेमे<sup>१</sup> मात्सर्याक्रांतचेतसः ।  
 पितॄलोके निरालोके कृपणं भुजते फलं ॥२८॥  
<sup>२</sup>सूचीछिद्रोपममुखाः पर्वतोपमकुष्ठयः ।  
 सुवृष्टजनितदुःखैः पीड्यते दुःखभागिनः ॥२९॥  
 पुरुषो यदि जानीत मात्सर्यस्येदृशं फलं ।  
 सर्वथा जिविवहद्याञ्छरीरावयवानपि ॥३०॥  
 आशया ममनिक्रांता धार्यमाणाः<sup>३</sup> स्वकर्मभिः ।  
 लभते न द्यमी भोक्तुं प्रवृद्धान्यगुच्छीन्यपि ॥३१॥  
 इमेऽन्ये नरकं प्राप्य गर्भसंज्ञेऽगुच्छिद्वेद ।  
 उपपन्ना मनुष्येषु दुःखमर्हति जनतवः ॥३२॥  
 अथान्ये तापसाः स्वर्गं गच्छन्ति पुण्यकारिणाः ।  
 चक्रतर्तिपदं प्राप्य केचिद्ग्रामौ चरन्ति च ॥३३॥  
 केचिद्वागालये नागाः निधानेश्वरतां गताः ।  
 स्वकृतं कर्म भुजान्ना भ्रमति भववारिधी ॥३४॥  
 तदाचेः पश्चिमे यामि ध्यात्वा चिवं व्यचित्यथ ।  
 वतायं कृच्छमापन्नो लोकः सर्वोऽपि विभ्रमन् ॥३५॥  
 निःस्तरणं न जानाति दुःखस्त्रियालयाद्वात् ।  
 यदुत्तरं जगत्सर्वं जायते जीयते<sup>५</sup>पि च ॥३६॥  
 मियते अवत भूयोऽप्यवं समुपपद्यते ।  
 क्षमिन्सति ज्ञरामृत्युर्भवतीति स ऐषात् ॥३७॥

<sup>१</sup> चेमे C.<sup>२</sup> शु<sup>a</sup> C.P.<sup>३</sup> नाः C.P.<sup>४</sup> Ex conj. पश्चेद्वर्भ० C.P.<sup>५</sup> नाः P.<sup>६</sup> See C pr. m. and D; केचिद्वामात्ते P. and so marginal correction in C.

जात्यां सत्यां जरामृत्युर्भवतीति समैक्षत ।  
 कस्मिन्सति पुनर्जातिरिति चासौ व्यचारयत् ॥३८॥

[भवे सति पुनर्जातिरिति समैक्षत ।  
 कस्मिन्सति भवोत्पत्तिरिति चासौ व्यचारयत् ॥३९॥]

उपादाने भवोत्पत्तिरित्येवं स व्यबुध्यत ।  
 कस्मिन्सति ह्युपादानमिति चासौ व्यचारयत् ॥४०॥

तृष्णायाभिति विज्ञाय पुनरेव<sup>2</sup> व्यचिंतयत् ।  
 कस्मिन्सति च तृष्णा हि जातेति स व्यचारयत् ॥४१॥

वेदनायां समुद्भूता तृष्णोति स समैक्षत ।  
 कस्मिन्सति च संजाता वेदनेति व्यचारयत् ॥४२॥

स्पर्शं सति समुद्भूता वेदनेति 'समैक्षत ।  
 कस्मिन्सति च संजातः स्पर्शोऽपीति<sup>3</sup> व्यचारयत् ॥४३॥

षडायतन उत्पन्नः स्पर्शो हीति<sup>4</sup> समैक्षत ।  
 षडायतनमुत्पन्नं कुचेति स व्यचिंतयत् ॥४४॥

नामरूपे समुत्पन्नमिति चासौ व्यबुध्यत ।  
 नामरूपं<sup>5</sup> कुहोत्पन्नमिति चापि व्यचिंतयत् ॥४५॥

विज्ञाने हि समुत्पन्नमिति च समपश्यत ।  
 विज्ञानं च कुहोत्पन्नमिति स समचिंतयत् ॥४६॥

संस्कारेषु<sup>6</sup> समुत्पन्नमिति च समबुध्यत ।

<sup>1</sup> This sloka omitted in C.P. It has been conjecturally supplied.  
<sup>3</sup> समैक्षत C.      <sup>4</sup> समैक्षत C.P.      <sup>5</sup> विचारयन् C.  
<sup>7</sup> समुद्भूतं C.

<sup>2</sup> एव C.  
<sup>6</sup> Sic C.P.

संस्कारात् कुहोत्पन्ना इति थात्वा विचारयन्<sup>१</sup> ॥४७॥  
 अविद्यायां समुत्पन्ना इति सम्यगवुद्धत् ।  
 इत्येवं स महाप्राज्ञो बोधिसन्तो मुनीश्वरः ॥४८॥  
 मत्त्वैवं च समाधाय थात्वैवं समचिंतयत् ।  
 अविद्यायाः समुत्पन्नाः संस्काराः प्रचरण्यपि ॥४९॥  
 संस्कारवृत्तिसंजातं विज्ञानं संप्रवर्तते ।  
 विज्ञानं नामरूपस्य संपरीक्ष्य<sup>२</sup> प्रवर्तते ॥५०॥  
 नामरूपे समुत्पन्नं षडायतनमुच्चरेत् ।  
 षडायतनसंस्पर्शादेदना संप्रजायते ॥५१॥  
 वेदनायाः समुत्पन्ना तृष्णाभिसंप्रवर्तते ।  
 तृष्णोक्तस्मुपादानमुपादानभवो भवः ॥५२॥  
 भवे जातिः समुत्पन्ना जातेर्जरास्त्रजादयः ।  
 जरारोगाग्निसंतप्तं<sup>३</sup> मृत्युना<sup>४</sup> यस्यते जगत् ॥५३॥  
 मृत्योः शोकाग्निसंतप्ते महहुःखं प्रजायते ।  
 एवमस्य महहुःखसंधस्याभ्युट्यो द्ययं ॥५४॥  
 इत्येवं स महासन्त्वः परिज्ञायाभिवोधितः ।  
 भूयोऽपि च समाधाय थात्वैवं समचिंतयत् ॥५५॥  
 जरारोगनिरोधाङ्गि मृत्युरपि निरुद्धते ।  
 जातेर्हि संनिरोधाङ्ग जरारोगो निरुद्धते ॥५६॥  
 भववृत्तिनिरोधाङ्गि ‘जातिरपि निरोधिता’ ।

<sup>१</sup> Sic C.P. (?)

<sup>२</sup> नम्ने C.P.

<sup>३</sup> मृत्युरा C.P.

<sup>४</sup> जातिरपि C.P.

<sup>५</sup> धता P.

उपादाननिरोधाच्च भववृत्तिनिरोधिता<sup>1</sup> ॥५७॥  
 तथा तृष्णानिरोधाच्च त्युपादानं निरुद्धते ।  
 वेदनाया निरोधाच्च तृष्णापि नापि जायते ॥५८॥  
 स्पर्शं निरुद्धमाने हि वेदना निव जायते ।  
 षडिंट्रियनिरोधाच्च संस्पर्शोऽपि न जायते ॥५९॥  
 नामरूपनिरोधाच्च षडिंट्रियं निरुद्धते ।  
 विज्ञानसंनिरोधाच्च नामरूपं निरुद्धते ॥६०॥  
 संस्कारसंनिरोधाच्च विज्ञानं नाभिवर्तते ।  
 अविद्यासंनिरोधाच्च संस्काराः प्रभवंति न ॥६१॥  
 एवमस्य महदुःखस्कंपस्य मूलमुच्यते ।  
 अविद्या सर्वबुद्धिस्त्रियोद्या मुक्तिवांछिभः ॥६२॥  
 तटविद्यानिरोधाङ्गि सर्वेषां भवचारिणां ।  
 सर्वोरण्यपि च दुःखानि निरुद्धानि चरंति न ॥६३॥  
 एवं विज्ञाय विज्ञोऽसौ वोधिमत्त्वोऽभिवोधितः ।  
 भूयोऽयेवं समालोक्य ध्यात्वा च समचिंतयत् ॥६४॥  
 इदं दुःखमयं दुःखसमुदयो जगत्स्वपि ।  
 अयं दुःखनिरोधोऽपि चेयं निरोधगामिनी ।  
 प्रतिपदिति विज्ञाय यथाभूतमवृथ्यत ॥६५॥  
 एवं स भगवांस्तत्र दुममूले तृणासने ।  
 समाश्रित्य स्वयं ध्यात्वा संबोधिमध्यगच्छत ॥६६॥  
 ततो भिंदन्नविद्यां ं संप्राप्य प्रतिसंविदः ।

<sup>1</sup> निरोधता P.

संबोधिपाद्धिकान्वर्मान् सर्वान्समभिप्राप्तवान् ॥६७॥  
 संबुद्धो भगवानर्हन् धर्मराजस्थागतः ।  
 सर्वाकारज्ञताप्राप्तः सर्वविद्याधिपोऽभवत् ॥६८॥  
 तत्समीक्ष्य सुराः खेस्या मिथ्यैवं बभाषिरे ।  
 अवकिरत पुष्पाणि संबुद्धेऽस्मिन्मुनीश्वरे ॥६९॥  
 पूर्वमुनींद्रवृत्तिज्ञाश्चान्येऽमरा बभाषिरे ।  
 तावन्मा किरत पुष्पाणि निमित्तं नाभिटर्जितं ॥७०॥  
 बुद्धोऽथो खे सप्ततालमात्रे सिंहासनस्थितः ।  
 निमित्तान् बोधिसत्त्वान्स्तानभ्यभाषत गासयन् ॥७१॥  
 भो भो भवतः शृणुतु बोधिप्राप्त्य मे वचः ।  
 पुण्ये: संसिध्यते<sup>१</sup> सर्वं तत्पुण्यं चिनुताभवं<sup>२</sup> ॥७२॥  
 यदहं प्राचरं दाता शुद्धशीलः द्वयी कृती ।  
 ध्यानी प्राज्ञश्च तैः पुण्यवर्धिसत्त्वोऽभवं सदा<sup>३</sup> ॥७३॥  
 सर्वं संबोधिसंभारं पूरयित्वा यथाक्रमं ।  
 सांप्रतं बोधिमासाद्य संबुद्धोऽर्हन् जिनोऽभवं ॥७४॥  
 तथा मे प्रणिधिः सिद्धा<sup>४</sup> तज्जन्म सफलं सप्त ।  
 यत्प्राप्तं पूर्वकेवुद्दीर्जानं भद्रामृतं च मे ॥७५॥  
 सद्वर्ततो यथा सत्त्वहितं कृतं तथा मया ।  
 आश्रवा मे परिष्ठीणा दुखानामंतकोऽस्मि हि<sup>५</sup> ॥७६॥  
 निर्मलात्मा प्रेषयेऽहं धर्मदीपैर्जगत्यां ।

<sup>१</sup> उज्जा अन्ये C.

<sup>२</sup> Sie C.P.

<sup>३</sup> से C.

<sup>४</sup> संगुधते C.

<sup>५</sup> Sie C.P.

<sup>६</sup> प्रावरं P.

<sup>७</sup> भवे P.

<sup>८</sup> इस्यह P. (अस्यह ?)

इयाज्ञपत्तमध्यर्च्यं तेऽन्तर्दधुर्जिनात्मजाः ॥७७॥  
 देवास्तेऽथ मुदा दिव्यैः पुष्पेरर्च्यं वर्वंदिरे ।  
 मुनीद्रे चाथ संबुद्धेऽभवच्छुभमयं जगत् ॥७८॥  
 ततोऽवतीर्यं भगवांस्तस्मिन् वृक्षासने स्थितः ।  
 मंवोधिमिह प्राप्नोऽस्तीति सप्नाहं अलंघयत् ॥७९॥  
 वीधिमच्चेन मंप्राप्ने सर्वज्ञते महामुखाः ।  
 मच्चा आमनः महत्त्वेजोभासिता लोकधातवः ॥८०॥  
 प्रचचाल मही सर्विः<sup>३</sup> षट्टा नारीव हर्षिता ।  
 स्वस्वालया वीपिमत्त्वास्तं तुष्टुवुः समागताः ॥८१॥  
 उत्पन्नः सर्वसत्त्वाग्यः सर्वज्ञोऽर्हन् विचक्षणः ।  
 'ज्ञानतडागसंभूतः पद्मोऽलिङ्गो रजोमलैः ॥८२॥  
 मेघः श्रामाजलवहः सङ्गमोमृतवर्षकः ।  
 वर्धिष्णुः पुरायवीजानां नेष्यांकुररोहणः ॥८३॥  
 'शतकोटिर्मारजिष्णुरेकक्षमास्तधारकः ।  
 चिंतामणिः कल्यतस्त्रभद्रपटश्च कामधुक् ॥८४॥  
 भोहांधज्ञारजिज्ञास्तानिंदुः क्लेशादितापहत् ।  
 नमस्तेऽस्तु नमस्तेऽस्तु नमस्तेऽस्तु तथागत ॥८५॥  
 नमस्ते सर्वलोकेश नमस्ते दशपारग ।  
 नमस्ते पुरुषवीर धर्मराज नमोऽस्तु ते ॥८६॥  
 स्तुत्वा नवा समध्यर्च्यं प्रत्याययुः स्वमात्रम् ।

<sup>१</sup> पुष्पेरभ्यर्च्यं वदिरे P.<sup>२</sup> आसन् सत्त्वा P.<sup>३</sup> Ex conj. साङ्खिः C.P.<sup>४</sup> ज्ञानसरसि C.<sup>५</sup> शतकोटी C.P.<sup>६</sup> एकः C.P.<sup>७</sup> क्रमास्त्रः C.

बहु<sup>१</sup> प्रदक्षिणीकृत्य वर्णनामनुवर्णयन् ॥८७॥  
 अथ कामावचराश्च शुद्धावामाश्च भास्त्रराः ।  
 ब्रह्मकायिकदेवाश्च मारात्मजाः सुपाणिकाः ॥८८॥  
 परनिर्मितवश्वर्त्तिनिर्माणरत्यस्तथा ।  
 तुषिता यामास्त्रयस्त्रिंशदेवा लोकाधिपाः परे ॥८९॥  
 अंतरीक्षचरा देवा भूमिचरा वनेचराः ।  
 स्वस्वाधिपतिसंयुक्ता वोधिमंडपमाययुः ॥९०॥  
 स्वस्वाधिकरणोपेतैः पूजागैरर्च्य तं जिनं ।  
 स्वस्वबुद्ध्यनुसारैश्च स्तोतैः सुन्वा ययुर्गृहं ॥९१॥

इति श्रीबुद्धचरिते महाकाव्ये ५ अधोषकृते ५ भिसंबोधनसंस्तवनं  
 नाम चतुर्दशः सर्वैः ॥१४॥

<sup>१</sup> बहुशः C.

<sup>२</sup> चायस्त्रिंशदेवा C.P.

<sup>३</sup> भूमी० C.

<sup>४</sup> बुद्धानुसारैश्च P.

<sup>५</sup> न C. संस्तव P.

BOOK XV.

प्रत्यहमथ संबुद्धः स्तयमानः मुरादिभिः ।  
 प्रीत्याहाराभिधं सप्त्राहमेवं तदलंघयत् ॥१॥  
 द्वितीयकं च सप्त्राहं बोधिसत्त्वादिभिः मुरैः ।  
 अभिषिष्ठसानः पुर्णावुक्तलशेरभ्यलंघयत् ॥२॥  
 तातीयमथ सप्त्राहं सागरेषु चतुर्षु सः ।  
 स्नात्वा भद्रासनासीनोऽलंघयद्वृष्टिक्वचकृत् ॥३॥  
 चातुर्थिके च सप्त्राहे १ विनेकाकृतिमाचरन् ।  
 विनेयमस्त्वमुड्ड्य तस्यो भद्रासने कृती ॥४॥  
 समंतकुसुमाभिज्ञो देवः पुष्पोपहारकः ।  
 कृतांजलिर्महावुद्धं व्यजिङ्गपत् २ कृतासनं ॥५॥  
 किं नाम भगवन्नस्य समाधियेन संयुतः ।  
 चतुःसप्त्राहमेवं त्वं ध्यात्वा विहरसे मुदा ॥६॥  
 अयं देव महाप्रीत्याहारव्यूहो निगद्यते ।  
 यथाभिषिक्तो नृपतिः शत्रुजित्स्वस्तिमानहो ॥७॥  
 इत्युक्ता पुनरप्याह दशबलः प्रमोदितः ।  
 अतीता अपि संबुद्धा दुमराजं त्यजति न ॥८॥

<sup>1</sup> अवेक्षा० C.

<sup>2</sup> Omitted in P.

इह क्लेशात्म मारात्म साविद्याः साश्रवा मया ।  
 जिता बोधिश्च संप्राप्ना जगदुडरणक्षमा ॥१॥  
 अहमपेव<sup>१</sup> बुद्धानां शिंश्कानुचरणोद्यतः ।  
 चतुःसप्ताहमवंसं त्वभिषेकादिकार्यतः ॥१०॥  
 मारोऽथोऽतिविषयात्मा व्यजिज्ञपत्तथागतं ।  
 भवान् निर्वातु भगवन् पूर्णस्त्व भनोरथाः ॥११॥  
 बोधौ लोकान् प्रतिष्ठाय निर्वास्ये बालुकोपमान् ।  
 इत्याज्ञपतं तं कुश्य मारः स्वभुवनं ययौ ॥१२॥  
 अथ मारात्मजास्तिस्तो रतिस्तुष्णा च आरतिः ।  
 भिन्नास्यं पितरं बोध्य तथागतमुपासरन् ॥१३॥  
 रतिस्तुचेदुवदना मोहविद्यास्त्वलंकृता<sup>२</sup> ।  
 मोहयामास<sup>३</sup> तैस्तैस्तं गार्हस्थ्यसुखशंसनैः<sup>४</sup> ॥१४॥  
 चक्रवर्तिसुखं त्यक्ता किं दीनं सुखमाश्रये ।  
 त्यक्ता संपत्क्षयं भोस्य<sup>५</sup> इत्यस्मान् समुपाश्रय ॥१५॥  
 नो चेच्चं विप्रतीसारी भष्टो मम स्मरिष्यसि ।  
 निद्रालुरिव तद्वाक्यं नाशृणवद्यानमीलितः ॥१६॥  
 तृष्णा तृष्णार्दितेवासौ प्रगत्यभाऽतृष्णमत्रवीत् ।  
 भष्टाचारोऽसि रे रे त्वं सर्वधर्मपरिच्छुतः ॥१७॥  
 शक्तिं विना न सिध्यन्ति तपोयज्ञब्रतानि<sup>६</sup> च ।

<sup>१</sup> अथेष P.

<sup>२</sup> Ex conj. अवसंस्तवषेकादिं C.P.

<sup>३</sup> Sic C.P.

<sup>४</sup> ताः C.

<sup>५</sup> मासु C.

<sup>६</sup> धर्मशंसरीः P.

<sup>७</sup> च्छे C.P.

<sup>८</sup> नाशृणत् आश० C.

<sup>९</sup> न्नतानि C; प्रतानि D.P.

ब्रह्मादयः शक्तियुक्ता चृष्यो विलसंत्यपि<sup>१</sup> ॥१८॥  
 तृष्णाभिधां मां<sup>२</sup> विज्ञाय शक्तिं तृष्णादरो भव ।  
 नो चेद्वलात्मामालिङ्गं प्राणं उत्सृज्यते मया ॥१९॥  
 निष्कंपोऽसौ मृतप्रायो दध्यौ बुद्धाननुस्मरन् ।  
 आरतिश्वाराधयामास दुराराध्यं कुकर्मभिः ॥२०॥  
<sup>३</sup> भगवन्नारतिनामाहं कार्यारतिविवर्धिनी ।  
 तस्मान्मां भिष्मणीशक्तिं विधायारतिमावह ॥२१॥  
 आराधिते<sup>४</sup> भर्त्यमाने शापे चाशिषि तत्कृते ।  
 निर्वृतो निर्वृत इव ध्यानलीनो व्यतिष्ठत ॥२२॥  
 विष्णास्यास्ततस्तिस एकांतं<sup>५</sup> आश्रिता<sup>६</sup> मिथः ।  
 कृता संभाषणां जग्मुस्तास्तरण्यरूपमुड्हन्<sup>७</sup> ॥२३॥  
 कृतांजलिपुटास्तास्तं व्यजिङ्गपुस्तथागतं ।  
 प्रवन्यां देहि भगवन् भवच्छरणमागताः ॥२४॥  
 वार्तामाकर्णे भवतामायाताः कांचनात्पुरात्<sup>८</sup> ।  
 गार्हस्थ्यं धर्ममुत्सृज्य नमुचेरात्मजा वयं ॥२५॥  
 पञ्चशतानां भ्रातृणां शिक्षासंवरणोत्सुकाः ।  
 यथा त्वमसि वैराग्यो<sup>९</sup> वयं च भर्तृवर्जिताः ॥२६॥  
 नैर्वाणिकाभिश्वर्याभिर्बोध्यमानो मुहुर्मुहुः ।  
 बुद्धानुस्मृतिमाधाय ध्यानलीनो न्यमीलत ॥२७॥

<sup>१</sup> वृत्तमी P.      <sup>२</sup> Ex conj. विधाय C P (but cf. 21).      <sup>३</sup> ब्रह्मात्मा<sup>०</sup> P.  
<sup>४</sup> प्राणम् C P.      <sup>५</sup> भर्त्य<sup>०</sup> C P.      <sup>६</sup> एकांतम् P.      <sup>७</sup> एकांतप्राश्रिता D.  
<sup>८</sup> अहत् P.      <sup>९</sup> पुरा C.      <sup>१०</sup> Sic C P.

पुनः संमतमाधाय इंद्रजालिन्य एव ताः ।  
<sup>१</sup> ज्यायांसं रूपमाधाय मोहयितुमुपाययुः ॥२८॥  
<sup>२</sup> दासावतरे गहने भ्रमत्यो वयमागताः ।  
 वृद्धावतारोऽस्ति भवान् वृद्धा बौद्धं नियोजय ॥२९॥  
 करणायमाना ज्यायस्यो मृत्युभर्यविमोहिताः ।  
 नैर्वाणे स्थापनीयास्त्युनर्जन्मनिवर्तके<sup>३</sup> ॥३०॥  
 जालिनीनां वचस्तेन श्रुतं न च<sup>४</sup> प्रकोपितं ।  
 वृद्धावस्थाधिष्ठितास्ताः<sup>५</sup> किंतु चृद्धिप्रकाशने ॥३१॥  
 सुमेरुवक्षिष्ठक्यं धानलीनं विलोक्य ताः ।  
 विमुखीभूय तात्त्वयं धारितुं निव शकिरे ॥३२॥  
 पादो नत्वाय जीर्णागाः पितरं तं व्यजिज्ञपुः ।  
 कामधात्रीश्वरस्ताताधिष्ठापय स्वरूपिकाः ॥३३॥  
 प्रियाः पुच्छो न शक्तोऽपि दुद्धिष्ठानमन्वया ।  
 कर्तुं तत्त्वस्य शरणं गच्छतेति पिताववीत् ॥३४॥  
 ततः सुचिच्छाः संबुद्धं प्रार्थयामासुरानताः ।  
 क्षमापराधमस्माकं यौवनोन्मत्तचेतसां ॥३५॥  
 मौनी द्वमाकरः शास्ता प्रत्यधिष्ठापयज्ञ ताः ।  
 नत्वा मुहुस्तं मुदिताः प्रशस्य<sup>६</sup> स्वालयं ययुः ॥३६॥  
 अथ मारः कामधात्रीश्वरोऽसौ निस्त्रपः पुनः ।

<sup>१</sup> Sic C.P.<sup>२</sup> Ex conj. दाशा<sup>०</sup> C.P.<sup>३</sup> ओर्वत्ते P.<sup>४</sup> न जो I<sup>५</sup> उष्टिता च C.<sup>६</sup> प्रकाशते P.<sup>७</sup> Sic C.P.<sup>८</sup> न तु P.<sup>९</sup> प्रशंस्य C.P.

धूता कौलेश्वरं रूपं<sup>१</sup> गगणस्यस्तमध्यधात् ॥३७॥  
 भविष्यसीति बुद्धस्त्वं पूर्वं त्वां प्रणतोऽस्यहं<sup>२</sup> ।  
 अस्मदाशीभिरद्य त्वं<sup>३</sup> बुद्धस्तथागतोऽभवः ॥३८॥  
 यथागतोऽसि स्वाराज्यात्प्रत्यागत्य तथागतः ।  
 यथार्थनामत इति<sup>४</sup> राजतथागतो भव ॥३९॥  
 तद्राज्याश्रममाश्रित्य रत्नचयमनुस्मरन् ।  
 मातरं पितरं<sup>५</sup> पुष्ट रमयित्वा यशोधरां<sup>६</sup> ॥४०॥  
 सहस्रपुत्रसंयुक्तो जगदुद्धरणक्षमः ।  
 यामाद्यभुवनाधीशः क्रमानुक्रमतो भवेः<sup>७</sup> ॥४१॥  
 बोधिसत्त्वाधीश्वरोऽपि भूता मिर्वृतिमाप्स्यसि ।  
 तत्पुत्रजनने धीमन् कपिलाश्रममुपाश्रय ॥४२॥  
 यथा भवान् धर्मराजः पुत्रा अपि तथागताः ।  
 प्रवृत्तिश्च निवृत्तिश्च तदधीना भवेज्जिन ॥४३॥  
 इत्युक्तवंतं तं प्राह सर्वज्ञः शृणु निस्त्रप ।  
 मारोऽसि त्वं नो कुलेशः शाक्यवंशप्रवर्धनः<sup>८</sup> ॥४४॥  
 त्वादृशः कोटिशो नो मां विहेठयितुमशकुवन् ।  
 यास्यामि राज्यं क्रमशश्चारयिष्यामि निर्वृतौ ॥४५॥  
 पराजितोऽसि नमुचे स्वालयं प्रतिगच्छतात् ।  
 वाराणस्यामितो गंता धर्मचक्रप्रवर्तने ॥४६॥  
 शादिष्मित्यसौ श्रुत्वा हा हतोऽस्मीति निःश्वसन् ।

<sup>१</sup> गगन् C.P.<sup>२</sup> अस्मि हि C.<sup>३</sup> अद्वस्त्वं C.P.<sup>४</sup> राजा तथा० P.<sup>५</sup> Ex conj. पोष्ट C.P.<sup>६</sup> ऋषि C.P.<sup>७</sup> भवः P.<sup>८</sup> ऋकः C.

विषादितो निःसहायो विहायसालयं ययौ ॥४७॥  
 ततोऽसौ मारजित्तस्माद्रासनात्समुच्चितः ।  
 गंतुं वाराणसीं पुण्यामेकाकी प्रस्थितोऽचरत् ॥४८॥  
 छादितं गगण<sup>१</sup> मेघैस्तदा दृष्ट्वा मुनीश्वरं ।  
 मुचिलिंदो नागराजः प्रार्थयामास भक्तिः ॥४९॥  
 सर्वज्ञो भगवंस्त्वं हि सप्ताहं दुर्दिनं भवेत् ।  
 वातवृष्टिषांधकारस्ततोऽस्मदाश्रमे वस ॥५०॥  
 महर्षिकोऽपि भगवान् संसारिकमनुस्मरन् ।  
 तद्वासनमासीनो ध्यानलीनो व्यतिष्ठत ॥५१॥  
 सर्वरक्षाकरं बुद्धं वृष्टिवातांधकारतः ।  
 रक्ष नागराजोऽसौ फणवेष्टितवियहं ॥५२॥  
 ततः सप्ताहनिर्याते नला नागे विनिर्गते ।  
 अजपालबनोपाते नदीतीरे ययौ जिनः ॥५३॥  
 ततस्यं सुगतं रात्रौ देवो न्ययोधनामकः<sup>२</sup> ।  
 भासयन्समुपागत्य व्यजिङ्गपतृतांजलिः ॥५४॥  
 नृजन्मनि बुद्धनाम्ना न्ययोधो रोपितो मया ।  
 पापप्रसोचने योऽसौ बोधिदुरित वर्धितः ॥५५॥  
 तत्पुण्येनाहमपि स्वर्गस्थो वर्धितोऽस्त्वयं ।  
 मदनुयहतो स्वच<sup>३</sup> सप्ताहं विजयस्व भोः<sup>५</sup> ॥५६॥  
 तथास्त्विति भक्तवांछाकल्पदुर्मुनिपुंगवः<sup>६</sup> ।

<sup>१</sup> बगण C P.<sup>२</sup> नामतः C.<sup>३</sup> Sic C P.<sup>४</sup> So D P, and C sec. m.;

यहतस्वच C pr. m.

<sup>५</sup> भो C P.<sup>६</sup> भक्तवत्सः D and C pr. m., but corrected

in C in margin.

न्ययोधेऽस्याद्यानलीनः पूर्णेदुरिव भासयन् ॥५७॥  
 तच सप्ताहमात्रित्य ततोऽसौ क्षीरिकावने :  
 तालमूलमुपासीनो धानलीनो न्यमीलत<sup>१</sup> ॥५८॥  
 तच तच सप्तसप्तदिवाराचं महामुनिः ।  
 ध्यात्वा ध्यात्वा निराहार उद्दरिष्णुः<sup>२</sup> समाचरत् ॥५९॥  
 अथोहरोक्तलदेशीयौ चपुषभस्त्रिकाभिधौ ।  
 सार्थवाहौ पञ्चधुरशत्युक्तौ महाधनौ ॥६०॥  
 प्रेतदोषाद्विनिर्मुक्तौ बुद्धाय ददतुर्मुदा ।  
 चिमधुपायसं तस्माल्लेभतुश्च<sup>३</sup> शुभाशिषः ॥६१॥  
 चैत्यार्थं नखकेशानि प्राप्य व्याकरणं ततः ।  
 शिलां च प्राप्त्यथ इति जग्मतुस्तौ ततोऽन्यतः ॥६२॥  
 'क्षीरिकावनवासिन्या देवतया समर्पितं ।  
 'प्रत्यगृह्णातिपिंडपाचमाशीर्भिस्तां व्यवर्धयत् ॥६३॥  
 चतुर्महाराजदत्तं पाचचतुष्टयं जिनः ।  
 एकमेवमधिष्ठाय पायसं बुभुजे मुदा ॥६४॥  
 अथैकस्मिन्दिने तच शक्रदत्तां हरीतकीं ।  
 भुक्ता वीजं समारोप्य 'प्रारोहयत्तरुं जिनः ॥६५॥  
 देवराजो देवलोकाञ्छावयामास तां मुदा' ।  
 प्रदक्षिणीकृत्य<sup>४</sup> सिषिचुर्देवा मर्त्याश्च दानवाः ॥६६॥

<sup>१</sup> वृतिभृत P.<sup>२</sup> उद्दरिष्णुः P.<sup>३</sup> Ex conj. तस्माल्लभिरे च C pr. m., corrected to तस्माल्लेभतुश्च; तस्माल्लेभतुश्च P; D has some words wanting.<sup>४</sup> क्षीरिका

C.P.

<sup>५</sup> प्रत्यगृह्णात् C.<sup>६</sup> तुदः प्रारोहयत्तरं P.<sup>७</sup> पुषः P.<sup>८</sup> विषिष्णुः C.P.

अत्ता हारीतकीं वार्ता स्मृत्वा पूर्वानुभौतिकां ।  
 १ गोपूर्विका देवकन्या भट्टिकाख्यायमौ दिवः ॥ ६७ ॥  
 शास्त्रावलंबितं पांसुकूलं वस्त्रं वहज्जिनं ।  
 विज्ञापयामास देवकन्या सा सप्तस्ती सिता ॥ ६८ ॥  
 विज्ञापयामि किं बुद्धं पांसुकूलं गृहाण मे ।  
 यस्यानुभावाच्चाके २ हं भट्टिका नाम कन्यका ॥ ६९ ॥  
 एतद्वर्तमविपाकेन बोधिसत्त्वो भविष्यसि ।  
 इत्याशीर्वचसा शास्त्रा पांसुकूलमुपाददे ॥ ७० ॥  
 जीर्णे दृष्ट्वा पांसुकूलं ही हीति विस्मयान्विताः ।  
 खस्या देवाश्चक्षिपुस्तं दिव्यपटृं बराणि ह ३ ॥ ७१ ॥  
 अमणार्हाणि नेमानि इत्येकमपि नायहीन् ।  
 ऐश्वर्यार्हाणि चैतानि गार्हस्थ्यानीति ४ निःस्पृहः ॥ ७२ ॥  
 मलप्रक्षालनार्थं च चकांश्च प्रस्तरं जलं ।  
 चक्षान तत्क्षणे शक्तो जलप्रायां महानदीं ५ ॥ ७३ ॥  
 चतुर्भिर्ष्व महाराजैनीयते तं ६ चतुःशिलाः ।  
 एकस्यां स्वयमासीन एकस्यां क्षालनं व्यधात् ॥ ७४ ॥  
 एकस्यां शोषणं तस्य एकां खे चाक्षिपच्छिलां ।  
 शिलोज्ज्वलपुरं प्राप्ना लोकान् व्यस्मापयच्छिला ॥ ७५ ॥  
 बहुशो मान्य चपुषभस्त्रिकौ चैत्यमुत्तमं ।

<sup>१</sup> भूतिकां P.

<sup>२</sup> Ex conj. गवापूर्विका C; गौपूर्विका P. (Cf. Mahâbh.)

v. 7553.)

<sup>३</sup> पांसु ० C.P.

<sup>४</sup> Ex conj. हो C.P.

<sup>५</sup> निस्पृहः C.P.

<sup>६</sup> नदीपरां C.

<sup>७</sup> न P.

<sup>८</sup> छतं D and so C pr. m.

यथाविधि प्रतिहाष्य<sup>१</sup> शिलागर्भमिति अधात् ॥७६॥  
 शिलायवं चैत्यभूतं सिद्धेवे<sup>२</sup> तस्योधनाः ।  
 पुण्या नदीति विख्याता ववाह सरिदुषमा<sup>३</sup> ॥७७॥  
 पुण्यां स्थावा समधर्ष्य शिलाचैत्यं भजन्ति ये ।  
 बोधिसत्त्वा महात्मानो निर्वृतिं प्राप्नुवंति ते ॥७८॥  
 अथ तालायनासीनो भगवान्समचिंतयत् ।  
 मया संबुध्यते ज्ञानं गंभीरं दुरनुबोधकं ॥७९॥  
 इमे कथाविता<sup>४</sup> लोका न जानन्तीमसुहमं ।  
 अप्रबुद्धाश्च निंदति मां च ज्ञानं प्रगल्भिताः<sup>५</sup> ॥८०॥  
 धर्मे किमुपदेश्यामि विद्यात् एव जायते ।  
 विविक्त एवमाच्छित्य जगदुद्भरणार्थतः ॥८१॥  
 पूर्वप्रतिश्रुतं स्मृत्वा पुनरेवमचिंतयत् ।  
 व्याख्यास्यामीति निश्चित्य जगदुद्धरणार्थतः ॥८२॥  
 ऊर्णाकोशात्प्रभां राशौ विनिष्काश्य वराजत ।  
 जगदसंचोदयन् बुद्धो ध्यानलीनो मुनीश्वरः ॥८३॥  
 ब्रह्मादयः प्रभातायां भुवनाधिपतयोऽपरे ।  
 सुगतं प्रार्थयामासुर्धर्मचक्रप्रवर्तने ॥८४॥  
 तथास्त्विति जिने<sup>६</sup> तूष्णीभूते ते स्वालयं यशुः ।  
 शारथसिंहोऽपि तचैव ध्यानलीनो वसन् वभी ॥८५॥  
 देवता धर्मरूप्याद्याश्चतस्रसं अजिज्ञपुः ।

<sup>१</sup> शिलागर्भेति तद्वाधात् C.

<sup>२</sup> सिद्धेविरे तपोधनाः? (ग्रिहेवे C.)

<sup>३</sup> वाही

चरा C pr. m.

<sup>४</sup> वाका P.

<sup>५</sup> प्रबन्धिताः P.

<sup>६</sup> Sic C P.

<sup>७</sup> वभी चरम् C.

क भगवान् धर्मचक्रं प्रवर्तयेज्जगद्गुरो ॥८६॥  
 मृगदावे धर्मचक्रं वाराणस्यां प्रवर्तये ।  
 चतुर्थासन आसीनो देवता जगदुड्हरे ॥८७॥  
 अचिंतयच्च तचासौ भगवाऽछाक्यपुण्डवः ।  
 कस्मै प्रवर्तये<sup>१</sup> धर्मचक्रं प्रथमतोऽप्यहं ॥८८॥  
 विचार्य<sup>२</sup> रुद्रकाराङ्गौ निर्वातौ श्रीघनोऽपरान् ।  
 पञ्चकान् भद्रवर्गीयान् काशीस्थानस्मरत्पुनः ॥८९॥  
 अथ प्रतस्ये बुद्धोऽसौ काशीं गंतुं प्रमोदितः<sup>३</sup> ।  
 विविधां मागधीं चर्या प्रकाशयन्महर्धितां ॥९०॥  
 आजीवकं संप्रसाद्य मार्गे धर्मप्रभावतां ।  
 ययौ प्रकाशयोज्जरतो गयायाः श्रीघनो दिशं ॥९१॥  
 मुदर्शनाख्यनागेशभवने निशि योगतः ।  
 प्रातः पंचामृताहारो वर्धयन्नाशिषा ययौ ॥९२॥  
 वणारानिकटे चैकतरुच्छायामुपाश्रितः ।  
 ब्रह्मणि स्थापयामास नंदिसंज्ञं<sup>४</sup> द्विजाधमं ॥९३॥  
 वणारायां गृहपतेर्गेहि रात्रौ निवासितः ।  
 प्रातः पायसमाहार्य तदत्ताशीस्ततोऽगमत् ॥९४॥  
 वुंद्वीराभिधे यामे वुंदाख्ययक्षसम्भनि ।  
 वसन् प्रातरशन<sup>५</sup> श्वीरं ददन्नाशिषमाशयौ ॥९५॥

<sup>१</sup> प्रवर्तयेऽर्थं C P.

<sup>२</sup> Sic C P (cf. xii. 86).

<sup>३</sup> Sic P, and C by marg.

 correction ; but D and C pr. m. have मुदा चरन्.      <sup>४</sup> Sic P, and C by marg. correction ; D and C pr. m. नंदि चाम.

<sup>5</sup> Sic C P?

<sup>६</sup> अश्रू ?

रोहितवस्तुकं नामोद्यानं तत्र कमंडलुः ।  
 नागाधिपः सपौरेयोऽभ्यर्चयामास तं तथा ॥९६॥  
 तत्र तत्र समुद्रत्य लोकानसौ दयामयः<sup>१</sup> ।  
 गच्छन् गंधपुरं गंधयक्षेणाभ्यर्चितो<sup>२</sup> मुनिः ॥९७॥  
 सारथिं पुरमासाद्य सारथ्यं चक्रिरे प्रजाः ।  
 ततो गंगां समासाद्य तर्तुं नाविकमब्रवीत् ॥९८॥  
 साधो तारय मां गंगां संतु ते सप्त वृद्धयः ।  
 तरपरणं विना कंचिज्ञारयामि न तामिति ॥९९॥  
 निःस्वोऽहं किमु दास्यामीत्युक्तागात्मात्मगेंद्रवत् ।  
<sup>३</sup> विंबिसारस्तदारभ्याजहात्परणं विरागिणां ॥१००॥  
 वाराणसीं प्रविश्याथ भासा संभासयन् जिनः ।  
 चकार काशीदेशीयान् कौतुकाक्रांतचेतसः ॥१०१॥  
 शंखमेधीय उद्याने ध्यानलौनो निशेशवत् ।  
 आह्नाद्यन् विस्मितांश्च क्षपां निनाय धर्मराद् ॥१०२॥  
 यामद्वये परेद्युष्म याचिन्वा पिंडमाहरन् ।  
 हरिरिवाद्वितीयोऽसौ मृगदावमुपासरत् ॥१०३॥  
 पंचका भद्रवर्गीयास्तं समीक्ष्य मिथोऽबुवन् ।  
 गौतमोऽयमिहायातः अमणे भ्रष्टसंवरः ॥१०४॥  
 बाहुलिकोऽविशुद्धात्मा शैथिल्योऽनिष्ठितेंद्रियः ।  
 सुखलिकानुयोगाभिरक्तो विहरते धुना ॥१०५॥  
 तदस्य कौशलप्रश्नं प्रत्युत्थानं च भाषणं ।

<sup>१</sup> दयाकुलः C.

<sup>२</sup> अप्यर्चितो P.

<sup>३</sup> विंबि० C.P.

शामंचणं चासनं च कर्तव्यं नो प्रवेशनं ॥१०६॥  
 मत्वा तेषां क्रियावंधं सिताननः प्रभासयन् ।  
<sup>१</sup> खिकिलरीपाच्छृगबुद्धः क्रमाच्चिकटमभ्यगात् ॥१०७॥  
 विस्मरंतः क्रियावंधं तत्प्रभावात्त्वं पञ्च ते ।  
 अग्निदग्धाः पंजरस्या उज्जस्युरिव खेचराः ॥१०८॥  
 गृह्य पाचं खिकिलरीं च पाद्यार्थाचमनं<sup>२</sup> ददुः ।  
 प्रणम्य च व्यजिङ्गपुरायुप्मन् कौशलं तत्वं<sup>३</sup> ॥१०९॥  
 कुशलं सर्वतोऽस्माकं प्राप्ना बोधिः सुदुर्लभा ।  
 इत्युक्ता भगवानाह<sup>४</sup> पंचकान् भद्रवर्गिकान् ॥११०॥  
 किंतु मामायुप्मानिति मा ब्रूत विद्धि मां जिनं ।  
 युष्मभ्यं प्रथमं धर्मचक्रं दातुमिहासरं  
 प्रवज्यामनुगृह्णत्वं<sup>५</sup> निर्वाणपदमाप्त्यथ ॥१११॥  
 ततस्ते पंचकाः शुद्धचिन्तास्ते याचिरे व्रतं ।  
 तेषां शिरः स्पृशन् बुद्धः प्रवज्यायां समयहीत् ॥११२॥  
 विज्ञप्ते भिष्मुभिरसौ पुष्करिण्यां मुनीश्वरः ।  
 स्नात्वा सामृतमाहार्यं धर्मक्षेचमचिंतयत् ॥११३॥  
 मृगदावं जिनक्षेचमचेति समनुस्मरन् ।  
 सह तैर्मुदितो गच्छन् भद्रासनान्यदर्शयत् ॥११४॥  
 चीण्यासनानि नत्वासौ चतुर्थासनमैच्छत ।

<sup>१</sup> Sic C P. Cf. Divyāvadāna, p. 570, l. 7, var. lect.      <sup>२</sup> पाद्यार्थः C P here, but  
 P has *arghya* in l. 57.      <sup>३</sup> This line is written again in the margin of C. अविज्ञप्तः  
 प्रवज्या चेत्युप्मन् कौशलं तत्वं ।, but D agrees with the text.      <sup>४</sup> पुष्मान् पंच  
 भद्रवर्गान् P.      <sup>५</sup> Sic C P.

पृष्ठे च भद्रवगीयैरकथयहिनायकः ॥११५॥  
 भद्रकाल्पिकबुद्धानामासनानां चतुष्टयं ।  
 चयो बुद्धा गता हस्मिंश्चतुर्थो दशबलोऽस्मि भो ॥११६॥  
 इत्युक्ता श्रीघनस्तान् मणिखचितशिलादूष्पटृंबराद्वां  
 नत्वा धर्मासनं तत्कनकगिरिनिभं संधृतं राजराजैः ।  
 आषाढस्याद्यपक्षे सुरगुह्यदिवसे विष्णुतिथ्यां शुभे च  
 योगे भे चानुराधे विजयसमभिधेऽस्यान्मुहूर्तं चियामे ॥११७॥  
 वर्गीयाः पंचकास्ते प्रमुदितमनसस्स्पिरेऽये कृतार्चाः  
 ध्यानं शौष्ठोदनेयः सकलभुवनसंचोदनाख्यं व्यधात्त ।  
 ब्रह्माद्याश्वागतास्तेऽनुचरपरिवृताश्वोदिताः स्वस्वलोकात्  
 मैचीयस्तौषितेयैः ।<sup>१</sup> सह विवुधगणैरागमद्वर्मचक्रे ॥११८॥  
 एवं दिग्भ्यो दशभ्यो जिनजसुरगणे संनिपातेऽभ्यगच्छ  
 श्रीमान् <sup>२</sup>धर्मादिचक्राभिधजिनजवरो धर्मचक्रं दधानः ।  
 प्राचुर्यं स्वर्णरत्नैः प्रणमितशिरसा तत्पुरोधाय बुद्धं  
 संपूज्य प्रार्थयन्नो कुरु सुगतकृतं धर्मचक्रं मुनींद्र ॥११९॥

इति श्रीबुद्धचरिते महाकाव्ये अधोषकृते धर्मचक्रप्रवर्तना-  
 थेषां<sup>३</sup> नाम पंचदशः सर्गः ॥१५॥

<sup>१</sup> So P, and this is the marginal reading of C, but with प्राचमद्; C pr. m. and D सहितपरिचरेः प्रा०.      <sup>२</sup> धर्माद्य० P.      <sup>३</sup> उच्चं C.

BOOK XVI.

मैचीयवर्गीयमुखां सर्वावतीं च पार्षदं ।  
 स सर्वज्ञः शाक्यसिंहो धर्मचक्रमवर्तयत् ॥१॥  
 शृणु मैचीयवर्गीय पार्षदग्रणसमन्वितं ।  
 यथातीतैस्तैर्मुनीदैर्व्याख्यातं तन्मयाधुना ॥२॥  
 द्वाविमौ भिक्षवोऽतौ हि प्रव्रजितस्य संवरे ।  
 यः काममुखसंरक्षो याम्यः “पार्षदजनोऽपि च ॥३॥  
 यश्चात्मकेशसंतापदुःखातिवेदनाहतः ।  
 एतौ प्रव्रजितस्यांतौ स्यनार्यानर्थसंरतौ ॥४॥  
 एतौ न ब्रह्मचर्यायां न विरागे न संवरे ।  
 न निवेदे निरोधे च विमुक्तिसाधनेऽपि न ॥५॥  
 नाभिज्ञासु न बोधौ च न निर्वाणेऽभिवर्तिनौ ।  
 यः कायक्लमदुःखानुयोगानर्थोपसंहितः ॥६॥  
 दृष्टधर्मे सुखे दुःखे आयत्यां निरतोत्सवः ।  
 मध्यां प्रतिपदं स्येतामनुगम्य जगद्भिते ॥७॥  
 तथागतो जगच्छास्ता सङ्खर्मे समुपादिशेत् ।  
 यदार्थसत्यमारभ्य सङ्खर्मसंप्रकाशनं ॥८॥

<sup>1</sup> Ex conj. °तः C.P.

<sup>2</sup> प्रार्षदजनो C.

आर्योषांगिकमार्गं च संबुद्धः समुपादिशेत् ।  
 तथा हमपि संबुद्धस्तथागतोऽधुना भवे ॥९॥  
 तदार्यसत्यमारभ्य देशेयं धर्ममुक्तम् ।  
 आर्योषांगिकमार्गं च संबुद्धज्ञानसाधनं ॥१०॥  
 उपदिश्य जगल्लोकं दर्शयेयं सुनिर्वृतिं ।  
 तदार्यसत्यमादौ तच्छ्रीतव्यं ज्ञेयमात्मना ॥११॥  
 तत्परिज्ञाय साक्षात्त्वं कर्तव्यं ब्रह्मचारिभिः ।  
 यन्मयाच्च स्वयं बुद्धं सर्वबुद्धप्रसादतः ॥१२॥  
 ज्ञात्वार्योषांगमार्गं च धृत्वा साक्षात्कृतं मुदा ।  
 तथा हं प्रथमं वोऽच विमुक्तिपदसाधनं ॥१३॥  
 आर्यसत्यं समारभ्य समुपाख्ये सुसंवरं ।  
 तदच सर्वधर्माणामार्यसत्यमिदं वरं ॥१४॥  
 आर्योषांगिकमार्गं च धृत्वा चरध्यमाभवं ।  
 एतद्वि परमं धर्ममार्यसत्यं सुमुक्तये ॥१५॥  
 मत्वार्योषांगमार्गं च धृत्वा चरत संवरं ।  
 एतदन्येऽपरिज्ञाय <sup>३</sup>प्रवादिनोऽभिमानिकाः ॥१६॥  
 संसारसाधनं धर्मं प्रवदंति निजेच्छया ।  
 केचिदात्मैव संपाल्यस्त्वयुरव्यं मुक्तिकारणं ॥१७॥  
 केचित्स्वाभाविकं सर्वे केचित्पूर्वकृतं फलं ।  
 केचिच्चापीश्वराधीनमित्येवं प्रवदंत्यपि ॥१८॥

<sup>१</sup> ओं C.<sup>२</sup> आर्योषांगमार्गं C.<sup>३</sup> प्रवादिनो P.

आत्मनश्चेत्सुखाहुःखात्पुण्यं पापं प्रजायते ।  
 कथं न भद्रता नित्यं धर्माभावेऽपि देहिनां ॥१९॥  
 रूपसौभाग्यभाग्यादिभेदः कथमिहेष्टते ।  
 यदि पूर्वकृतं नास्ति कथमत्र शुभाशुभे ॥२०॥  
 कर्मणां कर्म हेतुश्चेत्कोऽच सारं प्रकल्पयेत् ।  
 स्वाभाविकं जगत्स्याच्चेत्कः कर्मस्वकर्तां वदेत् ॥२१॥  
 सुखं हेतुसुखं स्याच्चेहुःखं दुःखस्य हेतु हि ।  
 तपसा दुष्करेणैव कथं मुक्तिर्भवेद्वात् ॥२२॥  
 ईश्वरः कारणं केचिदबुधाः संप्रचक्षते ।  
 कथं न समता लोके समवर्तीश्वरो हि सः ॥२३॥  
 इत्येवभवुधाः केचिदस्ति नास्ति प्रवादिनः ।  
 मुदृष्टिकर्मतो हीना जायते नरकेष्विह ॥२४॥  
 मुदृष्टिकर्मतो भद्रा आर्यज्ञानप्रवेदिनः ।  
 स्वर्गलोके गताः संतः कायवाक्चित्तसंयमात् ॥२५॥  
 सर्वो भवती लोकः क्लेशसंघीर्निहन्यते ।  
 अराष्ट्राधिविपद्मातो<sup>2</sup> मृतः पुनः प्रजायते ॥२६॥  
 संत्यच बहवः प्राज्ञाः संवृत्तिर्थमेवादिनः ।  
 एकोऽपि विद्यते नाच सुनिवृत्तिविधानवित् ॥२७॥  
 पञ्चस्त्रंपमयं देहं<sup>3</sup> पञ्चभूतसमुद्धवं ।  
 शून्यमनामकं सर्वं प्रतीत्योत्पादसंभवं ॥२८॥

<sup>1</sup> औमादि P.

<sup>2</sup> Ex conj. विप्रातो C.P. Should we read विपद्मातो ?

<sup>3</sup> परमूत्त P.

तत्प्रतीत्यसमुत्पादं संवृत्तिधर्मसाधनं ।  
<sup>१</sup> तत्क्रमसंनिरोधं हि निर्वृत्तिपदसाधनं ॥२७॥  
 इति विज्ञाय यः कर्तुं जगद्वितं समिच्छति ।  
 स प्रतीत्यसमुत्पादं धृत्वा संबोधिमानसः ॥३०॥  
 बोधिचर्यावतं धृत्वा चतुर्बलविहारभृत् ।  
 सर्वसञ्चितिं कुर्वन्<sup>२</sup> संचरतां सदा भवे ॥३१॥  
 ततोऽहं सकलान् दुष्टाङ्गित्वा मारगणानपि ।  
 चिविधां बोधिमासाद्य संयास्यति<sup>३</sup> सुनिर्वृतिं ॥३२॥  
 अथ योऽच विरक्तात्मा संसारगतिनिःस्थृहः ।  
 स प्रतीत्यसमुत्पादं क्रमेण संनिरोधयेत् ॥३३॥  
 संनिष्ठे क्रमेणास्मिन् प्रतीत्योत्पादसंभवे ।  
 निरंजनो निरालंबः सुनिर्वृतिं समाप्नुयात् ॥३४॥  
 शृणुत श्रेयसे सर्वे यूयं निर्मलमानसाः ।  
 तत्प्रतीत्यसमुत्पादं वस्थामि वो यथाक्रमं ॥३५॥  
 अविद्यावासनैवेयं दुःखस्कंधस्य भूयसः ।  
 संसारविषवृक्षस्य मूलवंधविधायिनी ॥३६॥  
 तत्प्रत्ययास्तु संस्काराः कायवाङ्ग्यानसात्मकाः ।  
 संस्कारोत्थं च विज्ञानं मनःषष्ठेंट्रियात्मकं ॥३७॥  
 तत्प्रत्ययं नामरूपं संज्ञासंदर्शनाभिधं ।  
 मनःषष्ठेंट्रियस्थानं षडायतनमप्यतः ॥३८॥

<sup>१</sup> तत्क्रमात्संनिरोधं P.<sup>२</sup> कुर्वत् C.P.<sup>३</sup> उद्धरणि C.P.

षडायतनसंस्थेषः स्पर्शे इत्यभिधीयते ।  
 षट्स्पर्शानुभवो यथा वेदना सा प्रकीर्तिता ॥३१॥  
 तया विषयसंक्लेशरागलृष्णा<sup>२</sup> प्रजायते ।  
 कामादिषु तदुकूतमुपादानं प्रवर्तते ॥४०॥  
 उपादानोऽब्दवः कामरूपारूपमयो भवः ।  
 नानायोनिपरावृत्या जातिर्भवसमुद्भवा ॥४१॥  
 जरामरणशेषादिसंततिर्जातिसंश्रया ।  
 अविद्यादिनिरोधेन तेषां व्युपरतिक्रमः ॥४२॥  
 प्रतीत्योत्पादोऽयं बहुगतिरविद्याकृतपदः<sup>३</sup>  
 स चिंत्यो युष्माभिर्विजन<sup>४</sup> विश्वामशमिभिः<sup>५</sup> ।  
 परिज्ञातः सम्यग्वजति किल कालेन तनुतां  
 तनुत्वं संप्राप्तः सुखतरनिवृत्तिश्च भवति ॥४३॥  
 इति विज्ञाय युष्माभिर्भवबंधविमुक्तये ।  
 अविद्या दुःखमूलं संचेदितव्यं प्रयत्नतः ॥४४॥  
 ततो यूयं विनिर्मुक्तभवचाराभिबंधनाः ।  
 अहेतो निर्मलात्मानो निर्वृत्तिं समवाप्स्यथ<sup>६</sup> ॥४५॥  
 इत्यादिष्टं मुनीद्रेण श्रुता सर्वेऽपि भिक्षवः ।  
 प्रवृत्तिं च निवृत्तिं च संसारस्याभिमेनिरे ॥४६॥  
 तत्त्विशम्य तदा तेषां पंचानां ब्रह्मचारिणां ।

<sup>१</sup> Should we read संस्थेष ?

<sup>२</sup> रागलृष्णा C (?)

<sup>३</sup> रूपारूपमयो C.

<sup>४</sup> Sic C P.

<sup>५</sup> The line wants two syllables; should we read विश्वामिभिः ?

<sup>६</sup> अप्स्त्रयः C P.

संबोधिज्ञानसंप्राप्ते प्रज्ञाचक्षुर्विशेधितं ॥४७॥  
 घटीनां देवकोटीनां धर्मचक्षुर्विशेधितं ।  
 अशीतिब्रह्मकोटीनां ज्ञानचक्षुर्विशेधितं ॥४८॥  
 अशीतिनृसहस्राणां धर्मचक्षुर्विशेधितं ।  
 सर्वेषामपि सञ्चानां धर्मोत्साहं विरोचितं ॥४९॥  
 अपाया अपि सर्वेच सर्वेऽपि<sup>१</sup> प्रशमं गताः ।  
 सज्जर्मसाधनोत्साहं प्रावर्तत समंततः ॥५०॥  
 अंतरीक्षेऽपि सर्वेच चिदशः साप्सरोगणाः ।  
 एवं भद्र महोत्साह निर्घोषं संव्यसारयन्<sup>२</sup> ॥५१॥  
 मैथियोऽथ महाभिक्षो भगवतं व्यजिज्ञपत् ।  
 कियदूपं भगवता धर्मचक्रं प्रवर्तितं<sup>३</sup> ॥५२॥  
 इति संप्रार्थितं तेन 'मैथियेण महात्मना ।  
 श्रुत्वा स भगवान् पश्यन्वैष्ट्यमेवमादिशत् ॥५३॥  
 गंभीरं दुर्दृशं<sup>४</sup> सूक्ष्मं धर्मचक्रं प्रवर्तितं ।  
 यत् सर्वे न गाहन्ते तीर्थिकाः परिवादिकाः ॥५४॥  
 निःप्रपञ्चमनुत्पादमसंभवमनालयं ।  
 विविरुं प्रवृत्तिशून्यं धर्मचक्रं प्रवर्तितं<sup>५</sup> ॥५५॥  
 नानाष्टूहमनिष्टूहमनिभित्तमलक्षणं ।  
 समताधर्मनिर्देशं<sup>६</sup> चक्रं बुद्धेन वर्णितं ॥५६॥

<sup>१</sup> उभिं C.<sup>२</sup> व्यथत् C.P.<sup>३</sup> After this line P inserts *yatra serve* &c., 54 b.<sup>४</sup> मैथियेन C; मैथियेन P.<sup>५</sup> मैथियम् C.<sup>६</sup> शूक्ष्मं C.P.<sup>७</sup> समुत्तमं C.<sup>८</sup> Ex conj. अनिष्टूहं C.P.<sup>९</sup> Ex conj. अनिर्देशचक्रं C.P.

मायामरीचिस्वप्राभं जलेंदुप्रतिनादवत् ।  
 प्रतीत्यधर्मसुज्ञानमनुच्छेदमशाश्वतं ॥५७॥  
 सर्वदृष्टिसमुच्छित्वं धर्मचक्रमिति स्मृतं ।  
 आकाशेन सदा तुल्यं निर्विकल्पं प्रभास्वरं ॥५८॥  
 अनन्तमध्यनिर्देशं धर्मचक्रमिहोच्यते ।  
 अस्तिनास्तिविनिर्मुक्तमात्मनैरात्म्यवर्जितं ॥५९॥  
 प्रकृत्या जातनिर्देशं धर्मचक्रमिदं स्मृतं ।  
 भूतकोटिमकोटिं च तथतातत्त्वभावकं ॥६०॥  
 अद्यधर्मनिर्देशं धर्मचक्रमिति स्मृतं ।  
 चक्षुःस्वभावतः शून्यं ओचं ग्राणं तथैव च ॥६१॥  
 जिह्वाकायमनःशून्यमनात्मकं निरीहकं ।  
 इदं तदीदृशं धर्मचक्रं मया प्रवर्तितं<sup>२</sup> ॥६२॥  
 बोधयत्यबुधान्सर्वास्तेन बुद्धो निरुच्यते ।  
 स्वयं मयानुबुद्धोऽयं स्वभावधर्मलक्षणः ॥६३॥  
 कृते परोपदेशेन स्वयंभूतेन कथ्यते ।  
 सर्वधर्मवशिप्राप्नो धर्मस्वामीति संस्मृतः ॥६४॥  
 नयानयज्ञो धर्मेषु नायकस्तेन कथ्यते<sup>४</sup> ।  
 यथा भवति वैनेया<sup>५</sup> विनयत्यमिताज्ञनान् ॥६५॥  
 विनयपारमिताप्राप्नस्तेन प्रोक्तो विनायकः ।  
 सत्त्वानां नष्टमार्गाणां सन्मार्गोऽत्मदेशनात् ॥६६॥

<sup>१</sup> व्यायं C.P.<sup>२</sup> प्रदर्शितं P.<sup>३</sup> अबुद्धान् P.<sup>४</sup> गदते D

शक्ति (?) C.

<sup>५</sup> विनयति C.P.

सन्धयपारमिताप्राप्तः सर्वधर्मविनायकः ।  
 संयहवस्तुज्ञानेन संगृह्य सर्वप्राणिनः ॥६७॥  
 संसाराटविनिस्तीर्णः सार्थवाह इति स्मृतः ।  
 वशवर्ती सर्वधर्मे तेन धर्मेश्वरो जिनः ॥६८॥  
 सर्वधर्माधिराजेन्द्रो धर्मचक्रप्रवर्तनात् ।  
 धर्मदानपतिः शास्त्रा धर्मस्वामी जगत्पतिः ॥६९॥  
 यष्ट्यज्ञः सुसिद्धार्थः पूर्णाशः सिद्धमंगलः ।  
 आश्वासकः प्रेमदर्शी वीरः शूरो रणंजयः<sup>1</sup> ॥७०॥  
 उत्तीर्णसर्वसंयामो मुक्तः सर्वविमोचकः ।  
 जगदालोकभूतः सत्प्रज्ञाज्ञानप्रभंकरः<sup>2</sup> ॥७१॥  
 अज्ञानध्वांतसंहर्ता महतुल्काप्रभंकरः<sup>2</sup> ।  
 महावैद्यो महाज्ञानी सर्वक्षेत्रचिकित्सकः ॥७२॥  
 सर्वक्षेत्राभिविज्ञानां क्षेत्रशत्यसमुद्धरः ।  
 सर्वलक्षणसंपन्नः सर्वव्यंजनमंडितः ॥७३॥  
 समंतभद्रूपांगः<sup>3</sup> शुद्धाचारविशुद्धधीः ।  
 दशबली महाधीरो वैशारद्यविशारदः ॥७४॥  
 सर्वावेणिकसंपन्नो महायानसमाश्रितः ।  
 सर्वधर्माधिपो नाथः सर्वलोकाधिपः प्रभुः ॥७५॥  
 सर्वविद्याधिपो विज्ञः सर्ववादिमदांतकः ।  
 सर्वज्ञोऽहेन् महाभिज्ञो महाबुद्धो मुनीश्वरः ॥७६॥  
 दुष्टमारमदोत्साहनिहंता विजयी कृती ।

<sup>1</sup> Ex conj. रणंजयः C.P.

<sup>2</sup> Sie C.P. प्रभाकरः?

<sup>3</sup> शुद्धा० P.

संबुद्धः सुगतः प्राज्ञः सर्वसत्त्वहितार्थभृत् ॥७७॥  
 कृतज्ञोऽव्यवादी सद्गद्रश्रीसमुण्णाकरः ।  
 सर्वदुर्वृत्तिसंहर्ता १ सर्वसद्वृत्तिचारकः ॥७८॥  
 जगन्नाथो जगन्नर्ता जगत्स्वामी जगत्प्रभुः ।  
 जगन्नुरुर्जगच्छास्ता जगड्मर्गुणार्थभृत् ॥७९॥  
 सर्वदुःखामिसंतापशमपूर्णमुधाकरः ।  
 सर्वदुःखमहंभोधिशेषणतीक्ष्णभानुभृत् ॥८०॥  
 सर्वधर्मार्थसंभर्ता भद्रश्रीसमुण्णाश्रयः ।  
 बोधिमार्गाभिदेषा सच्चिवृत्तिमार्गदेशकः ॥८१॥  
 निरंजनो निरासंगो निर्विकल्पस्तथागतः ।  
 एष संक्षेपनिर्देशो धर्मचक्रप्रवर्तने ॥८२॥  
 तथागतगुणोऽन्नावः परीक्षो वर्णयन्ते मया ।  
 बुद्धज्ञानमनन्तं हि यथाकाशमनन्तकं ॥८३॥  
 प्रभाषन् क्षेपयेत्कल्पं न तु बुद्धगुणक्षयं ।  
 एवं मयाच संबुद्धसमुण्णोऽभ्यनुवर्णयन्ते ॥८४॥  
 श्रुत्वानुमोटनां कृत्वा संचरध्वं सदा शुभे ।  
 इदं मार्षी महायानं संबुद्धधर्मसाधनं  
 सर्वसत्त्वहिताधानं सर्वबुद्धैः प्रचारितं ॥८५॥  
 यथेदं धर्मपर्यायं विस्तारितं सदा भवेत ।  
 तथा यूयं सदाभाष्य<sup>3</sup> संचारयितुमर्हेय ॥८६॥  
 योऽपि मार्षी इमं धर्मपर्यायं श्रीशुभाकरं ।

<sup>1</sup> Ex conj. सर्वसंबृत्तिं C.P.

<sup>2</sup> अदांभोधिं P.

<sup>3</sup> समाभाष्य P.

श्रुत्वा दृष्टानुभोदित्वा सांजलिः प्रणमिष्यति ॥८७॥  
 स समुकृष्टरूपांगं लप्स्यते बलमुक्तम् ।  
 सज्जनपरिवारं च प्रतिभानं समुक्तम् ॥८८॥  
 अविघ्नसुखनैष्कर्म्य<sup>१</sup> समुकृष्टवरेदियं ।  
 शुद्धप्रज्ञावभासं च भद्रसमाधिसंपदं ॥८९॥  
 इमानष्टौ समुकृष्टान् सङ्खर्मान्स लभेषुवं ।  
 श्रुतेमं यः प्रसन्नात्मा दृष्टा च सांजलिर्भवेत् ॥९०॥  
 यस्माप्तेतन्महाधर्मभाणकस्य महामतेः ।  
 धमासनं सभामध्ये प्रज्ञपयेत्प्रभोदितः ॥९१॥  
 स हि साधुर्लभेष्वूनं महाश्रेष्ठजनासनं ।  
 गृहपत्यासनं चापि चक्रवर्तिनृपासनं ॥९२॥  
 लोकपालासनं चापि शक्रासनमपि ध्रुवं ।  
 वशवर्त्यासनं चापि ब्रह्मासनं समुक्तम् ॥९३॥  
 बोधिमंडगतस्यापि बोधिसत्त्वस्य संमते<sup>२</sup> ।  
 बोधिप्राप्तस्य सङ्खर्मदेशकस्य सभासनं ॥९४॥  
 इमान्यष्टौ स शुद्धात्मा प्रालभेदासनान्यपि ।  
 यो धर्मभाषमाणस्य <sup>३</sup>प्रज्ञपयेत्प्रभुदासनं ॥९५॥  
 य इमं धर्मपर्यायं भाषमाणाय साधवे ।  
 साधुकारं समालोक्य संप्रदद्यात्मसादितः ॥९६॥  
 स सत्यशुद्धवादी स्याददेयवचनोऽपि च ।

<sup>१</sup> नैष्कर्म्यं C.P.

<sup>२</sup> समते C.P.

<sup>३</sup> प्रज्ञापयेऽ P.

मनोङ्गयाद्यवाक्योऽपि शूक्षणमधुरनिस्त्रनः ॥१७॥  
 कलविंकस्वरश्चापि गंभीरमधुरस्त्रः ।  
 शुचिब्रह्मस्वरश्चापि सिंहघोषमहास्त्रः ॥१८॥  
 संबुद्धसत्यवादेतदैवौ वाचो<sup>१</sup> गुणांलभेत् ।  
 सङ्खर्मभाषमाणस्य साधुकारं ददाति यः ॥१९॥  
 यश्चेम<sup>२</sup> धर्मपर्यायं लिखित्वा पुस्तके गृहे ।  
 प्रतिष्ठाय सदान्यर्थं सत्कारैर्मानयन् भजेत् ॥१००॥  
 अस्य च वर्णमुच्चार्यं प्रचारयेत्समंततः ।  
 लप्त्यते स महासाधुः स्मृतिनिधानमुक्तमं ॥१०१॥  
 महाप्रतिनिधानं<sup>३</sup> च गतिनिधानमुक्तमं ।  
 सुधारणीनिधानं च निधानं प्रतिभानकं ॥१०२॥  
 बोधिचित्तनिधानं च धर्मनिधानमुक्तमं ।  
 प्रतिपत्तिनिधानं च सङ्खर्मगुणसाधनं ॥१०३॥  
 इमान्यष्टौ निधानानि लप्त्यते स महामतिः ।  
 लिखितेदं मुदा यश्च प्रतिष्ठाय सदा भजेत् ॥१०४॥  
 यश्चेम<sup>५</sup> धर्मपर्यायं स्वयं धृत्वा प्रवर्तयेत् ।  
 स पुमान् दानसंभारं संपूरयेज्जगद्भिते ॥१०५॥  
 ततश्च शीलसंभारं श्रुतसंभारमुक्तमं ।  
 ततः शमथसंभारं तथा विपश्यनाभिधं ॥१०६॥  
 सङ्खर्मपुण्यसंभारं ज्ञानसंभारमुक्तमं ।

<sup>१</sup> गुणांलभेत् C; P not clear.

<sup>२</sup> यश्चेदं C.

<sup>३</sup> Sic C P; should we read

महामतिः? or महाप्रतिः?

<sup>४</sup> भाणकं P.

<sup>५</sup> यश्चेदं C.P.

महाकारुण्यसभार सबुद्धगुणसाधन ॥१०७॥  
 स संभारानिमानश्चौ लप्स्यते संप्रमोदितः ।  
 य इमं धर्मपर्यायं स्वयं धृत्वा प्रचारयेत् ॥१०८॥  
 यश्चेमं धर्मपर्यायं परेभ्य उपदेश्यते ।  
 स महत्पुण्यशुद्धात्मा भवेच्छ्रौमान्महर्षिकः ॥१०९॥  
 चक्रवर्ती नृपेंद्रः स्याज्ञोकपालाधिपोऽपि च ।  
 शक्रो देवाधिपश्चापि यामलोकाधिपोऽपि च ॥११०॥  
 तुषिताधिपतिश्चापि सुनिर्मिताधिपोऽपि च ।  
 वशवर्तीश्चरश्चापि ब्रह्मलोकाधिपोऽपि च ॥१११॥  
 महाब्रह्मा मुनींद्रोऽपि प्रांते बुज्ञो भवेदपि ।  
 इमान्यष्टौ सुपुण्यानि लप्स्यते स विशुद्धधीः ॥११२॥  
 यश्चेमं धर्मपर्यायं भाष्यमाणं समाहितः ।  
 श्रोष्टति सुप्रसन्नात्मा श्रद्धाभक्तिसमन्वितः ॥११३॥  
 स सुनिर्मलचित्तः स्यान्महामैत्रीप्रसन्नधीः ।  
 महाकारुण्यभद्रात्मा महानंदप्रमोदितः ॥११४॥  
 सदोपेक्षाप्रसन्नात्मा चतुर्ध्यानाभिनन्दितः ।  
 समारूप्यसमाप्तिसंप्राप्तोऽभिहतेंद्रियः ॥११५॥  
 पंचाभिज्ञपदप्राप्तो वासनासंधिघातकः ।  
 शूरंगमसमाधिसंप्राप्तो भवेन्महर्षिकः ॥११६॥  
 इमा अष्टौ स शुद्धात्मा सर्वनिर्मलता लभेत् ।  
 यचायं धर्मपर्यायः प्रचरिष्ठति सर्वतः ॥११७॥

<sup>1</sup> Ex conj. •संप्राप्ताभिहतेंद्रियः C.P.

तत्त्वापि राज्यसंक्षीभभयं नैव भवेत्क्वचित् ।  
 दुष्टचौरभयं चापि दुष्टव्याडभयान्यपि ॥११८॥  
 ईतिदुर्भिक्षकांतारभयं चापि भवेत्त्रहि ।  
 विवादवियहोत्यत्र भयं चापि सरेत्त्रहि ॥११९॥  
 सर्वदेवभयं चापि नागयस्थादितो भयं ।  
 सर्वोपद्रवभयं च भवेत्त्रैव कदाचन ॥१२०॥  
 नेमान्यष्टौ भयान्यत्र चरेष्टमर्ममिदं यतः ।  
 संस्थेपात्कथ्यते मार्षा यदेत्तद्वारणादिजं ॥१२१॥  
 पुण्यं महत्तरं श्रेष्टं सर्वबुद्धिनिर्गद्यते ।  
 यद्यपि प्राणिनः सर्वे भवेयुर्बलचारिणः ॥१२२॥  
 तान् सर्वान् पूजयेत्कश्चित्सकृत्य श्रद्धया सदा ।  
 तस्मादिदं महत्पुण्यं विशिष्टं कथ्यते जिनैः ॥१२३॥  
 यश्चैकं पूजयेदेकं प्रत्येकमुगतं मुदा ।  
<sup>१</sup> भवेयुस्ते प्रत्येकबुद्धास्तान् कश्चित्पूजयेत्ततः ॥१२४॥  
 पुण्यं विशिष्टमेकस्य बोधिसत्त्वस्य पूजनात् ।  
 ते सर्वे बोधिसत्त्वाश्च भवेयुः कश्चिदर्चयेत् ॥१२५॥  
 तस्माद्विशिष्टं पुण्यं च बुद्धस्यैकस्य पूजनात् ।  
 जिना भवेयुः सर्वे तान् पूजयेत्कश्चिदानतः ।  
 तद्विशिष्टं लभेद्यश्च शृणुयाच्छ्रावयेदपि ॥१२६॥  
 यश्चापि सद्धर्मविलोपकाले स्त्रेहं विहाय स्वशरीरजीवे ।  
 ब्रवीत्यहोरात्रमिदं सुभाष्यं विशिष्टते पुण्यमिदं हि तस्मात् ॥१२७॥

<sup>1</sup> Sic C P.

योऽभीङ्गते पूजयितुं मुनींद्रान् प्रत्येकबुद्धांश्च सदार्हतोऽप ।  
 दृढं समुत्पाद्य स वोधिचित्तमिदं सुभाष्यं च ब्रवीतु धर्मे ॥ १२८ ॥  
 रत्नं त्विदं सर्वसुभाषितानां यद्भाष्यते सत्त्वहिताय बुद्धैः ।  
 गृहे स्थितस्तस्य तथागतोऽपि तिष्ठेदिदं यत्र सुभाषितं तत् ॥ १२९ ॥  
 प्रभां स प्राप्नोति शुभामनंतामेकं पदं वा समुपादिशेद्यः ।  
 न व्यंजनाद्वयति नापि चार्णाद्वदाति यः सूचमिदं परेभ्यः ॥ १३० ॥  
 अनुक्तरोऽसौ नरनायकानां सत्त्वो न कश्चित्सदृशोऽस्ति तस्य ।  
 भवेत्स रत्नेन समोऽक्षयश्रीः श्रुत्वापि यो धर्ममिमं प्रसन्नः ॥ १३१ ॥  
 तस्मादिदं<sup>२</sup> धर्ममुदारकामाः शृणुतु नित्यं शुभपुण्यहेतुं<sup>३</sup> ।  
 श्रुत्वानुमोद्य प्रणिधाय बोधौ भक्त्या चिरलं सततं भजन्तु ॥ १३२ ॥

इति श्रीबुद्धचरिते महाकाव्ये अष्टघोषकृते धर्मचक्रप्रवर्तनं  
 नाम षोडशः सर्गः ॥ १६ ॥

<sup>१</sup> पीछते P.

<sup>२</sup> Sic C P; should we read इति ?

<sup>३</sup> Sic C P.

## BOOK XVII.

<sup>१</sup> शास्त्रसिंहोदितं धर्ममाहात्म्यकं ब्रह्मसुखाः सुरा बोधिसत्त्वा-  
स्तपस्यापरे<sup>२</sup>

ते समाकर्ण्य दुर्लभ्यमेतत्पुनः श्रोतुकामाः पुरं जग्मुरेवं प्रसा-  
द्यार्चयन् ।

कृष्ण आषाढमासे तिथावग्निदैवे च भे कर्णसंज्ञे च चंद्रे दिने  
सत्कृष्णे

बुद्धलोकाननुसृत्य सर्वाङ्गनान् उद्धरिष्णुः प्रजास्तातपूर्वाः स-  
मित्यन् प्रतस्ये<sup>३</sup> ॥१॥

<sup>1</sup> These opening stanzas are very confused in the MSS. C, on fol. 108 b, reads (after *sākya*—*pratasthe*) enclosed in brackets and not numbered, the lines (see 6, 7) श्रीघनो—पुरीं, then काश्मिराजं—भक्तिः । and then a fragment of sloka 25 कोटिशो—चंधकान् कुञ्जिकान्; the rest of this sloka with sloka 30 is given on fol. 115 a, which was originally numbered 1c<sub>2</sub> a (ff. 110–114 having been inserted afterwards); C thus originally had only these five slokas of Book xvii. The MS. now proceeds regularly on fol. 109 a with our (2) numbered as (1), our (3) as (2), our (4) as (3), our (5) as (4), स्वस्तिको— as (5 a), नाविको— as (5 b), our (8) as (6), &c. D begins with (1) and (2) both numbered (1), (3) as (2), (4) as (3), (5) as (4), स्वस्तिको— and नाविको— as (5 a and b), &c. D omits the lines श्रीघनो—पुरीं, and (7) altogether. Our printed text follows P in its order of the slokas.

<sup>2</sup> Ex conj. तपस्याः परे C P.

<sup>3</sup> C D P have this sloka here, but not numbered with the others. C adds here the lines beginning *srīghano* and *kāśirāgam*, see infra. D omits them.

मृगवनगतकाशिकान्वागता ब्राह्मणा गोष्ठिकास्त्रिंशसंख्येयका भि-  
 ष्ठवः श्रीमुनींद्राङ्गभुः  
 चिदिवभुवनमागमत्काशिका काशिदेशीयवेश्यार्चयित्वा जिनं सं-  
 नियोज्यात्मजाञ्छीघने ।  
 मुदितहृदययाङ्गिकान् काशिदेशीयकांस्त्रिंशतः आवकांल्लोकजि-  
 त्याकरोऽबोधिचर्या<sup>2</sup> ददन्  
 द्विजगणगुरुमैचमैचायणीपुच्पूर्णाभिधः प्राप्य बोधिः<sup>1</sup> बभूवार्य-  
 भिष्ठुर्मुनींद्रादथो ॥२॥  
 मरकतनिगमावनीपालयष्टाऽजयाख्योऽद्विजस्तसुतो नालका-  
 खः श्रुतिं धारकः सोन्नरः  
 धृतिसमभिधतापसो विंध्यवासी तथा चाजितः संजयी शिष्य-  
 वर्गान्वितो ब्राह्मणस्तापसः ।  
 शरणमभिगतान् मुनींद्रोऽकरोत्तांश्च भिष्ठून् करेण सृष्टंश्वक्रचि-  
 हेन विंध्याचले वासिनः  
 मुनिवरपदमाश्रितश्वैलपचोऽपि नागो बभौ शांतचर्यान्वितो  
 रत्नमालाभिरर्चयन्सन्<sup>5</sup> ॥३॥  
 चिकिर्णगिका नाम सन्यासिका माथुरीया च विद्याकराख्याश्च  
 विग्रो बभूव  
 तयोरात्मजः श्वेतबालार्कदेशीयसभ्याभिधो ब्रह्मचारी सुविज्ञोऽभि-  
 मानी ।

<sup>1</sup> श्राविकान् P.<sup>2</sup> ल्लोकजित्तांश्वकाराशु दत्तार्यकं P.<sup>3</sup> श्री C.P.<sup>4</sup> बौद्धीं C; बौद्धीं D; बौद्धं P.<sup>5</sup> Metre incorrect. <sup>6</sup>mālābhīr anvarkayan?

वने मार्गदावे गतश्चोत्तराङ्गिष्ठुवर्याद्विबुद्धोपमानी महाबोधि-  
कामः

स सर्वज्ञमभ्यर्थयन्नार्यचर्या बभूवोत्तमः सभ्यभिष्ठुः प्रसिद्धः  
समाप्तु ॥४॥

वरणातटसंभववृक्षवरार्चनतो जनितो ललिताप्रबुधात्मभवः  
स यशोद इति प्रथितो भुवने सुरराजवचोऽमृतसिंचनतो विबुधः ।  
समनुस्मृतपूर्वकथो मृगदाववनं सप्तखोऽभ्यगमद्यशसा सहितः  
भगवानपि तं स्वकरेण मुजञ्ज शिरसि प्रचकार महोत्तमभिष्ठु-  
गुरुं ॥५॥

श्रीघनोऽसौ महाबुद्धनामा प्रतस्ये समं भिष्ठुभिर्भद्रवर्गीयिके-  
आन्वितः

चंक्रमाख्यां च याचां जगद्रक्षणार्थं महर्षिं प्रकाश्याविश्वकाशि-  
काख्यां पुरीं<sup>1</sup> ।

स्वस्तिको नाम वाराणसीयो दरिद्रो द्विजः श्रीघनस्य प्रसादा-  
प्रदद्वयो दिवो<sup>2</sup>

दासभूयं जिने शासने संनियोज्यानुप्राप्याभवङ्गिष्ठुर्हन्मुनीद्रा-  
चरीं<sup>3</sup> ॥६॥

काशिराजं दिवोदाससंज्ञं सुवर्णीयधान्यादिभिर्विधयन् पौरलो-  
कांस्तथा

<sup>1</sup> P inserts these two lines here, D omits them, C inserts them after 1 a, see supra.  
In line 1 C in its version reads ततः for समं, and in line 2 पंचके: for भिषुभिः.

<sup>2</sup> दिवा P.

<sup>3</sup> Apparently for चर्या, cf. sloka 13.

देशेशंतरे कानने गहरे पर्वतेऽस्मिन्विहारे वसन्नागमज्जाहूवीं<sup>1</sup> ।  
नाविको जाहूवीं पारयिता जिनं पूजयामास पूजोपचारैर्ददौ पायसं  
तत्प्रसादाच्च भिष्ठुर्बूवाय वासं जिनस्याङ्गया प्राप बौद्धाश्रमे  
कानने ॥७॥

जाहूवीभुज्जरञ्छीघनः काश्यपस्याश्रमं चौहवित्वाभिधानं<sup>2</sup> गया-  
यां ययौ

तत्र चर्षि<sup>3</sup> प्रकाश्योरुवित्वादिकान् काश्यपाऽशिष्यसंघैः सह-  
स्राधिकैरन्वितान् ।

भिष्ठुर्बूवायकाराग्नु तान् बोधिचर्यासु संयोजयिता प्रवृत्तेनि-  
वृत्तौ पुनः

शिष्यसंघैः शतानां चिभिः संयुतश्चोपसेनाभिधा मातुलस्याङ्ग-  
याभूद्यतिः ॥८॥

धर्मसंज्ञाटवीसंस्थितान् सप्तसंख्याशतांस्तापसान्निर्वृतान् संघ-  
धाच्छीघनः

यामिकास्ताः सुजातादिका नंदिकस्यात्मजा भिष्ठुणीश्वाकरोऽ-  
र्मरादपौर्विकाः ।

राजगेहाभिधे पत्तने 'विंबिसारं नुपं बुद्धिसारायजन्मानुमेयं विभुं  
बोधयिता प्रवृत्त्या निवृत्याकरोऽबुद्धसेवापरं बोधिसत्त्वं सकृज्ञा-  
मिनं ॥९॥

<sup>1</sup> P inserts these two lines here, D omits them, C inserts them after 1 a, see supra.  
C reads the last words as *rasan nirmite bhaktitah*. <sup>2</sup> Ex conj. <sup>०</sup>धाने C P.

<sup>3</sup> चार्षि C P.

<sup>4</sup> चिभः P.

ततोऽन्यच यामे च नारद्यसंज्ञे द्विजो धर्मपाली च शाल्याभिधा  
ब्राह्मणी च

तयोरात्मजः सप्तमश्चोपतिष्ठाभिधोऽभूच्चतुर्वेदपारंगतो बौद्धभिष्ठः।  
तथा कोलतयामवासीयधान्यायनाख्यो<sup>1</sup> महापंडितोऽभूद्विजस्त-  
सुतश्च

स मौक्तिल्यनामा च शालीसुतोऽसौ मुनीदंश्वकाराशु तौ भिष्ठ-  
वर्यौ सुशिष्ठौ ॥१०॥

मातुलं शालिपुत्रस्य<sup>2</sup> दीर्घानखाभिज्ञकं तीक्ष्णबुद्धिं चकाराथ  
भिष्ठुं वरं

मागधे वैषये संचरञ्छीजिनो मागधैः पूजितः पिंडपाचादिभि-  
श्चोङ्करन् ।

जेतनामर्षिणा संप्रदत्ते विहारे वसन्नाश्रमस्थान्बहून् संनियो-  
ज्यात्मनि

मैषिलेयं तथानन्दसंज्ञं सहायान्वितं भिष्ठुवर्यं च कृत्वावसङ्ग-  
त्सरं ॥११॥

द्विजः काश्यपाख्यो धने यक्षराजो गुरुर्वेदविद्यासु राजादिगे-  
हाख्यदेशी

<sup>3</sup> सुचित्तः पटं चैकवास्यं समाधाय सर्वान् विहायागमन्तापसे<sup>4</sup>  
बोधिमीप्सुः ।

यदा बोधिवृक्षाश्रितोऽसौ कुमारस्तपः प्राचरहुष्करं तत्त्वदञ्च  
महात्मा

<sup>1</sup> द्विजो वेदपारंगतस्ततोऽभूत् P.

<sup>2</sup> दीर्घनखा० P.

<sup>3</sup> Or सुवित्तः ?

<sup>4</sup> ओसं D.

ततोऽदाप्रबोधिं मुनींदं समर्थ्याभवत्काश्यपोऽसौ यतीशोऽहंता-  
मयगण्यः ॥ १२ ॥

नरदत्तमुनिर्हिमशैलनिवासपरः समनुस्मृतमातुलपथ्यवचाः  
सुगतं समगात्सहशिष्यगणो भगवानपि तानकरोज्जिनशासन-  
गान् ।

अथ शक्त्वभिधा कमला द्विजशक्तिवरे ययतुः सुगतं प्रणिपत्य च तं  
स्थित<sup>२</sup> अयत एव ततो मुनिनाऽकृत ते वरखिक्खरिपाच्छ्वरे  
सुभगे ॥ १३ ॥

शतसप्तकरुद्रकतापसशिष्यगणा गुरुवाक्यमुदारमनुसरिताः  
जिनशासनतः श्रमणाः परितो व्यचरन्तुपकारपरा धृतखिक्ख-  
रिकाः ।

अथ रैवतसंज्ञं ऋषिर्मुदितः स्तुतिकृत्समवाप्य चरीं समभूच्छ्रमणः  
गुरुभक्तिपरः समकांचनमृत् सप्तमाधिसुधारणिभृत् चिविषाद्य-  
पहृत् ॥ १४ ॥

पूर्णसंज्ञादिकाञ्छावतीयान् गृहस्थान् विधायानुगाञ्छावकान्  
पिंडपाचान्वितान्

दुःखिनोऽनेकशः श्रीदतुल्यांस्तथा चांगहीनान् सुपुष्टाननाथाद्य-  
पिंडादिकान् ।

देशयित्वा च धर्मं समुद्धारयञ्जेतकारण्यमाश्रित्य वर्षडयं श्रीघनः  
जेतसंज्ञं मुनिं बोधयित्वा पुनः पूर्णभिक्षुं ततः स्थापयित्वा प्रतस्ये  
ततः ॥ १५ ॥

<sup>१</sup> समर्था० ?

<sup>२</sup> Sic !

अथ प्रस्थितः श्रीघनश्चोरसंघेभ्य एतानवन् सार्थसंघान्विधा-  
नोद्भवैः स्वैः

ततः संचरन् पिंडपाचं गृहीत्वा वणिकसंघटत्वं ययौ राजगेहो-  
पकंठे<sup>१</sup> ।

अथो वेणुसंज्ञे वने शालपूर्णे च चौरीर्धनाद्वैः प्रदत्तं जघासा-  
र्थमोज्यं

तथा सप्तसंख्याशतांश्चैरसंघानकार्षीच्छुमण्यांश्च तान् पिंडपा-  
चादि दत्त्वा ॥१६॥

आमंचणे बुद्धपुष्टस्य शुद्धोदनो वार्तिकौ<sup>२</sup> प्राज्ञपञ्चंदकोदायि-  
नावेव<sup>३</sup>

त्वहर्शनाशश्रितौ मातृतातौ यशोधृक्प्रमुख्या महिष्यः सुतो  
बालकोऽसौ च ।

संसाररथापरस्वं हि तातेति<sup>४</sup> बुद्धाः किमु ज्ञापयामीत्यहं तौ च  
जगमाते

तौ वेणुसंज्ञे विहारे श्रितं<sup>५</sup> बुद्धमानम्य जिज्ञापयां<sup>६</sup> चक्रतुः सा-  
श्रुनेचौ तत् ॥१७॥

चंदकोदायिनी मंचणे संमतौ बुद्धमाहात्म्यतुष्टावभूतां यतीशौ परौ  
तौ पुरोधाय तस्माइनात्संप्रतस्ये जिनेंद्रः सह आवकैर्भिर्षुभिः  
साधुभिः ।

<sup>१</sup> राजगेहांतिके कानने C.D.      <sup>२</sup> Ex conj. वार्तिकः C.P.      <sup>३</sup> ऋषिष P;  
ऋषिच C.      <sup>४</sup> Sic C.P. Query हितायेति?      <sup>५</sup> बुद्धा D; बुद्धः P; not  
clear in C.      <sup>६</sup> वने संस्कृतं P.      <sup>७</sup> Sic C.P.

देशदेशांतरे संक्रमन् संवसन्नुद्धरन् वर्धयञ्छावकांशैरिकानहर्तः<sup>१</sup>  
प्राप नियोधसंज्ञं वनं भासयस्तेजसा कंपयन्मेदिनीं नाशयन्  
दीनतां ॥१६॥

चोदयामास भूयः प्रजा बुद्धसंदर्शनेऽथो ययौ संगतैलोकसंघैस्ततः  
मुंडितान् भिष्णुकानध्वगान् पिंडपाचार्थिनो दर्शयन् देवदत्तानु-  
बोधस्ततः ।

वारयामास भिष्णून् पुरीसंगमेऽथो स्वयं प्रागमद्राजगेहं प्रति  
स्वैः सह

पर्षदि द्वापरेऽस्यो<sup>२</sup> नृपोऽथो जिनो भिष्णुवार्ताभिबोधो यतिं  
प्राज्ञपद्मोधने ॥१७॥

जिनशासनतोऽभ्यगमन्नगरे कपिले यतिराट् स उदाघ्यभिधो  
स्यथ च

नृपतिं सदसि स्थितमष्टशतर्द्धिवरं समदर्शयदृङ्खिवतामधिपः ।  
गगणादवतार्य च तं नृपतिं चतुरार्यकसत्यकथामकथत्ससमं  
प्रतिपूज्य च तं नरराडनुबुद्धमनाः सजनः समग्रात्सहपूज्य-  
विधिः ॥२०॥

मुदितो नृपतिर्जिनदर्शनतोऽष्टशतोपकरैः प्रतिपूज्य ववंद पदौ  
सुगतोऽप्यगमद्रगणे<sup>३</sup> स्यथ विश्वमयाकृति रूपमदर्शयदेकतनुः ।  
प्रथमं ज्वलनो स्यमृतं मृगराइ द्विरदो हयराट् शिखिराट् खगराइ  
मघवा

<sup>१</sup> शैरिकानहर्तः C.P.    <sup>२</sup> द्वापरेखो DP; द्वापरोखो C.    <sup>३</sup> ऊङ् C.P.    <sup>४</sup> न्जे C.P.

यमराजमुखा दशलोकवरा दिनपो निशिपो भगणा विधिवि-  
ष्णुमृदाः ॥२१॥

दितिजा<sup>१</sup> धृतराष्ट्रमुखाश्चतुरो दुमसिङ्गमहीपतिंयोगिगणा यतयः  
वसवो मनवो वनजा मकरप्रमुखा जलजाः खचरा गरुडप्रमुखाः ।  
तुषिताधिपतिप्रमुखा भुवननेष्वपि<sup>३</sup> मर्त्यपुरे बलिसद्गनि ये  
स्थधिपाः

‘यतरह्नुवने विलसत्यखिलं भगवानदधात्<sup>५</sup> खलु विश्वमयः  
सकलं<sup>६</sup> ॥२२॥

विज्ञप्तमाने नृपे ‘सत्यलोके वतीर्णोऽतरीक्षात्स्व<sup>४</sup> आसीन एवं  
मुनीशो

अकथद्वातशकारधर्मं पुनगौतमीं लोचनाद्वां विधायानुगोपादि-  
कास्ताश्च ।

कृत्वा मुदाद्वाश्च सर्वाः प्रजा मोदयामास चक्रे निवृत्तौ परांश्चापि  
धर्मेषु

आनंदपूर्णोऽथ शुद्धोटनः प्राकरोन्मन्त्रणां संघभोज्ये<sup>८</sup> च तूष्णी-  
मभूत्सोऽथ ॥२३॥

आमंचितः शाक्यसिंहोऽथ सार्थे स्वसंघैर्महत्प्रातिहार्यं प्रकाशया-  
गमद्देशे

भूमिस्तदाकंपयत्पुष्पवृष्टिश्च जाता दिशः<sup>९</sup> संप्रकाशा वबौ वायुरेवं च।

<sup>१</sup> दितिजो C D P.   <sup>२</sup> ज्यागि० D.   <sup>३</sup> Ex conj. “प्रमुखो मुखगेत् स्वरि” C D P.

<sup>४</sup> Sic MSS.   <sup>५</sup> Ex conj. अदधत् C D P.   <sup>६</sup> सकलः C.   <sup>७</sup> D सत्य०;

C P सभ्य०.   <sup>८</sup> भोज्ये० D.   <sup>९</sup> सप्रकाशा ?

शेषस्य पृष्ठे पदं<sup>1</sup> संदधाना विधीशाच्युतेंद्रांतकापांपति श्रीदभूतेश-  
वायव्यनैर्ज्ञत्यसप्तार्चिराद्याः सुरास्तान् पुरोधाय खेऽनृत्ययन्  
देवगंधर्वान् ॥२४॥

कोटिशो भिष्मुकाञ्छावकानहैतः प्राज्ञिकांश्चैरिकानौपवासान्  
प्रकुर्वस्तथा

शंधकान्<sup>2</sup> कुञ्जकान् पंगुकानुन्मदानं गहीनांस्तथा द्रव्यहीनान्  
यथोङ्गारयन् ।

तुर्यवर्गीयलोकान्नियोज्य प्रवृत्तौ निवृत्तौ चियाने चतुःसंयहे  
इष्टांगिके

चंक्रमंशंक्रमन्तुङ्गरत्वर्धयन् भिष्मुकान् ङ्गाटशेऽच्छेपुरं स्वां ययौ ॥२५॥  
प्रत्यहं वधयन् भिष्मुकान् संघभोज्यं च कृत्वा मुहूर्ते शुभे लुंबि-  
नीयाचिकां

प्राचरज्ञस्तुभिर्बद्धरुद्रादिभिः पौरलोकैः समं सो<sup>3</sup> महोङ्गासवा-  
द्यादिभिः ।

म्बक्षवृक्षं दर्शाथ जन्मानुभूतं स्मरन्संस्थितः संसितो<sup>4</sup> वक्रतो  
निर्गता

रशमयो द्योतयित्वा भुवं वेविशुः<sup>5</sup> संप्रसाद्याथ देवीं वनस्थाम-  
वादीत्कथां ॥२६॥

पौर्विकां राहुलीयां तथा गोपिकां मैचकन्यां स्वकीयां च तां  
सौधनां कौशिकां

<sup>1</sup> So D; संदधाना C.P.

<sup>2</sup> कुञ्जिकान् C.D.P.

<sup>4</sup> संसितो? <sup>5</sup> केविशुः C.D.P.

लुंबिनीमृष्टमाश्रित्य चाथो तडागे वसत्याभिषेऽसौ प्रियां मा-  
तृपौषीं कथां ।

एकशांगीं महाकौतुकीयां पुनः सौतसोमीं<sup>1</sup> नियमोधसंज्ञे वने  
संवदन्

सुंदरानंदमुख्यान् स्ववंश्याज्ञतं सप्त प्राव्राजयत्पौरलोकान्-  
पि<sup>2</sup> ॥२७॥

बुद्धधर्मानुभावं प्रकाश्याप्यसौ स्तूपविम्बं विनिर्माय राज्याभिषेकं  
ददन्

सौनवे प्रेषयन् भूपतिं चैत्यभट्टारकाये वने धर्मधातुं समन्व्यर्चयन् ।  
राहुलं गौतमीं गोपिकाद्याः स्त्रियः खिक्खरीपाचहस्ता महा-  
मुंडिता भिक्षुणीः

चारयित्वा द्यहोराचसंज्ञं व्रतं लक्ष्मैत्यं पुनः<sup>3</sup> शर्ङ्गभैर्ये वसुंधा-  
रिकां ॥२८॥

श्वेषमाहस्तिकानैगमा गेयगाये निदानावदानौ महायानसूचाभिधं  
व्याकरेत्युक्तके<sup>4</sup> जातकं वैपुलाख्याहुते चोपदेशं ‘तथोदानकं’  
द्वादशं<sup>5</sup> ।

पाठयंश्वारयज्ञावकं चापि प्रत्येकयानं महायानिकं संप्रका-  
श्याभितः

सार्थमर्थचयोदश्यभिष्ठाकसंघैः पैरैः कापिलादेशतः निर्ययौ लो-  
कजित् ॥२९॥

<sup>1</sup> So D; सौतसोमीं C P.

<sup>2</sup> So C P D.

<sup>3</sup> ०कं?

<sup>4</sup> तथोदानकं C P D.

<sup>5</sup> P inserts here चारयन्.

<sup>6</sup> द्वादश C P D.

दर्शयन् प्रातिहार्यं पुरे कापिले तातमानं तथा राहुलाद्यान्  
विधायार्हतः

भिष्मुणीगौतमीगोपिकाद्याच्च रामाश्चतुर्वर्गिंकाश्चक्रवर्त्योसने सौ-  
नवं ।

स्थापयित्वा जिने शासने ताङ्गनान्<sup>2</sup> नाशयित्वा दरिद्रांधकारं  
स्मरन्मातरं

श्रीस्वयंवर्चने चोत्तरादिङ्गुखः संप्रतस्ये समं भिष्मुभिर्ब्रह्मवि-  
ष्टीश्वरैः<sup>3</sup> ॥३०॥

शाक्यसिंहस्य जन्मावदानस्य माहात्म्यमेवं मया भूरिशो वर्णितं  
स्वल्पशः

पंडितैः शोधनीयं यदच च्युतं बालसंभाषणं नोपहास्याय हर्षाय  
भीः<sup>4</sup> ।

विश्वरूपाकृतेर्धर्मराजस्य संसारक्षाकृतो वर्णनात्कीशलं यन्मम  
अस्तु तत्पुण्यमुंजं प्रवृत्तौ निवृत्तौ जनानां प्रमोदाय षड्गोनिषु  
स्थायिनां ॥३१॥

इति श्रीबुद्धचरिते महाकाव्ये<sup>५</sup> श्वघोषकृते लुंबिनीयाचिकं  
नाम सप्तदशः सर्गः<sup>६</sup> ॥१७॥

<sup>1</sup> ०कांश्चक० C P D.      <sup>2</sup> विनान् C P D.      <sup>3</sup> This sloka is afterwards  
repeated in C, not in D (cf. var. lectt. in the note on sloka 1), reading as line 3, स्थापयित्वा  
प्रवृत्तौ निवृत्तौ जनान्नाशयित्वा दरिद्रांधकारं प्रकाश्च सृति.      <sup>4</sup> भी C P D.  
<sup>5</sup> P adds खवाणांकमिते वर्षे आयहायनिके सिते ॥ यमेऽमृतानंदो लिख.

C alone adds here on the last page the following important lines :

श्रून्यवाणांकयुग्वर्षे<sup>१</sup> मार्गे मासेऽसिते स्मरे ।  
 श्वमृतानंदेन लिखितं बुद्धकाव्यं सुदुलेभं ॥१॥  
 सर्वचान्विष्य नो लब्धा चतुःसर्गे<sup>२</sup> च निर्मितं ।  
 चतुर्दशं पञ्चदशं<sup>३</sup> षोडशं सप्तदशं तथा ॥२॥

Then follow on the same page of C, twenty-four lines of Hindi (which are written partly in the text and partly in the margin round the four sides) in praise of Srī Rāgendra-vikrama, his son Srī Surendra-vikrama, and their minister Bhīmasena. This has been discussed in the Preface.

<sup>1</sup> This gives the date 950 = A.D. 1830, as the Newār era commenced in A.D. 880.

<sup>2</sup> Written pr. m. सर्गचय, but चतुःसर्ग written over as a correction.

<sup>3</sup> ओङ् C.

## APPENDIX.

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### NOTES TO THE SANSKRIT TEXT<sup>1</sup>

- i. 19. For *Tushitāt kāyāt* cf. *Tushite devanikāya upapannā*, in *Divyādād.* p. 83.
- i. 33 a. M. Sylvain Lévi proposes a preferable reading for this obscure line, *amgasam udgatśni*.
- i. 44. Serpents are called *vāyubhakṣa*, see Ind. Sprüche, iii. 4738, Raghu V. xiii. 12; cf. also *infra* vii. 15.
- i. 66. Should we read आचिताशुः for अचिताशुः?
- i. 68. The reading of P *mune* is the best.
- i. 72. ‘Asmi—aham ityarthāvyayam;’ cf. the example quoted in Mallinātha’s note, Kirātārg. iii. 6. *Sundari nāsmi dīye*.
- ii. 25 c d. Could this mean ‘the interests of the king of the present Sākya race sought to turn the prince to sensual pleasures?’
- ii. 39. [‘The Tibetan reads dge·vai tha·ñad gčāh·ma la ni bsien gyur la, “following the welfare pure from business.” Did they read vyavahāra-suddham?’ H.W.] Should we translate *aryavahāram*, ‘without litigation?’ Prof. Max Müller would read *vyavahāralabdhām*, ‘he pursued all bliss which could be attained by *vyavahāra*,’ i.e. in the lower *vyavahārika* sphere.
- ii. 40. *Dvidarpam*, ‘possessed of double pride,’ cf. *dvisavasam* (*madam*), *Rig-veda* ix. 104, 2.
- ii. 41. The Tibetan, like the Chinese, gives no help here.
- iii. 44. ‘The Tibetan seems to have read rugāmtare,—nad thar·phyin·na, “having come to the end of illness.”’ H. W.
- iv. 14. Dr. Wenzel gives the Tibetan as ‘this your behaviour, which is like that of a new bride who from shame contracts her eyes, is worthy of the wives of the cowherds’ (ba·glah·skyoh·gi chuh·mai os).
- iv. 73. Cf. *Rig-veda* i. 179; *Mahābh.* iii. 97.

<sup>1</sup> As an English translation will shortly appear in a volume of the ‘Sacred Books of the East,’ these notes are chiefly confined to difficulties in the Sanskrit text. The information regarding the Tibetan translation has been kindly furnished by Dr. H. Wenzel.

v. 3. Correct the text to kamthakam as this is the more common reading in the MSS., and I have adopted it elsewhere, except in viii. 19, where all the MSS. have *mh.* Compare the Pāli form, and the *gana* *gargādi*, Pān. iv. 1, 105.

v. 11 c. For *imam* we should read *idam* (cf. a similar confusion in vi. 25 a and vi. 30 b).

v. 62. ['The Tibetan has de-ltar sems'pa dafñ ni rigs-kyi rjes'-groi gzugs, "thus mind and race after-going shape."'] H. W.] This would suggest *anurāparāpa*.

vi. 3. 'The Tibetan has the obscure *rañgi rjes'-su bsruh'-va la=स्त्रा+अर्जु+रक्षण्?*' H. W.

vi. 9. Could *gant-bhavati* be used as a quaint expression for *paragano bhavati* ('even one's own people commonly become mere strangers in a reverse of fortune')? ['The Tibetan reads pha'rol skye'vor,—this might mean *paragana*, "man of another party;" *svagana* had been just before translated *rañgi skye'vo*.'] H. W.]

vi. 62. I take *ārāt* as a wrongly-formed aorist. ['The Tibetan seems to have read *kāmasārāt*, „dod'pa sñin'po las, "from essence of desire."'] H. W.]

viii. 78. *Dasakshatrakrit* is an obscure phrase. ['The Tibetan renders it by *rgyal-rigs beu byas*, "king-race ten made;" *rgyal-rigs* is the ordinary translation of *kshatriya*.'] H. W.]

ix. 14. *Akyāvinam* is conjectural; we might read *vyāpinam*. ['The Tibetan renders *b*, *khyod'-kyi* „byuh'-var „gyur'-var don'ni çes'pao, "I know thy purpose which is about to arise (or which has arisen) in thy mind." Can they have read भाविणं or भावितं?' H. W.]

ix. 20. For Antideva see i. 57 and ix. 60. My reading *pākadrūmam* is purely conjectural, 'king Senagit's son, his tree of *riñc*: blessing,' cf. Mahābh. xii. 6524 &c. ['The Tibetan has *brtan'-pai* (भृत्य) *nu vo*, "the firm one's younger brother (?)"; it also has „gro dafñ ljon'-çin'-can for पाकद्रुम, "having a tree of — ?" It takes सिंचितव्य राज्ञः as acc. plural.' H. W.]

ix. 36. ['The Tibetan has for प्रख्य राज्ञु ब्रह्मन्, "having deceived."'] H. W.] Of Horace, 'vivens moriensque fefellit.' ['The Tibetan has for the fourth pāda de-ltar (एषं) „dor'ldan skye'la rjes'-su rten rnam ci, "thus what kind of reliance is there on man who is of a leaving disposition."'] H. W.] Should we read in the Sanskrit,

स्त्रेवं जने लाग्नि कोऽगुरोधः ॥ ?

ix. 60. This might mean Antideva (cf. i. 57, ix. 20) the son of Samkruti, but in Mahābh. xii. 1013 we have Rantideva the son of Samkruti; cf. Burnouf on Rudraka and Udraka, *Introd.* p. 386. ['The Tibetan takes साङ्खति as abyin'-sreg'-dah'-bcas, "together with burnt-offering."'] H. W.] Would this imply an old reading साङ्खति ?

ix. 72. The reading *kumdrānveshano* in the colophon here and in the subsequent books is correct, cf. the colophons in the *Kirātārgunṣya* and St. Petersb. Dict. *varṇana*.

x. 26. ‘The Tibetan translates *d*, *dam-pa-rnams daf-bcas-pas* *dam-pai dpal*, *phel-lo*, “by being with the good the prosperity of the good increases.”’ H. W.

xi. 6 b. This line does not scan, and seems corrupt. [‘The Tibetan reads *khyod-kyi* (क्षी) *nes-pa* (विनिष्टय) *gaṇzhig bdag-la dmigs-pa* दि॑, “whatever a determination of thine imagines of me, to this (answering I would say).”’ H. W.]

xi. 70. This verse is obscure, and the division of the clauses uncertain. The Chinese translation gives only six, but *ava* seems to occur eight times; the Tibetan has its equivalent *sruṇs* nine times. It renders *avdyur āryaiḥ* by the *sruṇs* *phags-pa-yis*, ‘life protect by the noble.’

xi. 71. Cf. Beal’s Chinese transl., vv. 912-915 throw some light on this hard passage; it seems to mean, ‘As in the midst of a sudden catastrophe arising from the flame of (fire) the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water),—so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home,’ i.e. he is to destroy the passions, the enemies of the sumnum bonum, by their opposites (cf. Manu vii. 158).

xii. 92. I have printed *shat karmaprepsuh* instead of the *shatkam aprepsuh* of the MSS., as it is supported by the Tibetan, *laś-ni thob-bzhet lo drug-tu*, ‘wishing to obtain (the fruits of good) works, during six years.’

xiii. 33. ‘The Tibetan seems to read धर्मचित्तः, as it has *chos-kyi cho-ga de-ni*, “(injurer) of that rite of dharma.”’ H. W.

xv. 13. Cf. Lalita-Vistara xxiv (Calc. ed. p. 490), *ratiṣkāratīska trishnā ka*.



# INDEX OF PROPER NAMES<sup>1</sup>.

Akanishthâs, the, v. 47.	Ârati, xv. 13, 20
Akshamâlâ, iv. 77.	Âshâdha, ix. 20.
Agastya, iv. 73; ix. 26.	Ikshvâkavas, the, i. 49; vii. 6; ix. 4; xii. 1.
Agni, iv. 76; vii. 17.	Indra (Maghavat, Sakra, &c.), i. 7, 27, 29, 63, 92; ii. 27; iv. 72; v. 22, 27, 87; vi. 62; vii. 3, 43; viii. 64, 73, 79; ix. 5, 10, 12; x. 19, 39, 41; xi. 13, 14, 16, 70; xiii. 9, 37.
Agnisûnu, i. 66.	Îvara, ix. 53; xvii. 30.
Amgiras, i. 46; ix. 10.	Ugrâyudha, xi. 18.
Aga, viii. 79.	Uttare kuravâh, the, iv. 10.
Agapâla-vana, xv. 53.	Udayagiri, x. 15.
Agaya, xvii. 3.	Udâyin, iv. 8, 24, 62; xvii. 17, 18, 20.
Atri, i. 48.	Udraka, xii. 82–86 (cf. Rudraka).
Anugopâ, xvii. 23.	Upatishya, xvii. 10.
Am tideva, i. 57; ix. 20, 60.	Upasumda, xi. 32.
Am dhakâh, the, xi. 31	Upasena, xvii. 8.
Apsaras, i. 95; iv. 11, 28, &c.	Uruvilva, xvii. 8.
Ambarîsha, ix. 59.	Urvasî, xi. 15.
Arâda, vii. 54; ix. 6; xi. 69; xii. 1–81; xv. 89.	Rishyasrimga, iv. 19.
Alakâ, iii. 65.	Ekasâmgî, xvii. 27.
Asvinau, the, vii. 7.	Elapatra, xvii. 3.
Asita, i. 54, 67, 85; ii. 25; viii. 84.	
Asta, iv. 100; vii. 32.	
Ahalyâ, iv. 72.	
Âkimkanyâh, xii. 63 (cf. 83).	
Âtreya, i. 48.	
Ânanda, xvii. 11.	
Âbhâsurâh, the, xii. 53.	

<sup>1</sup> This Index omits some of the obscure names in the last book.

- |   |  |
|---|--|
| Aida, xi. 15; xiii. 12.                     | Gayâ, xv. 91; xvii. 8.                   |
| Autathya, iv. 74.                           | Garuda, xvii. 22.                        |
| Aurva, i. 29.                               | Garutmat, xiii. 54.                      |
| Aurvaseya, ix. 9.                           | Gopikâ, xvii. 27, 28, 30.                |
| Ka, ii. 51.                                 | Gautama, iv. 18, 72; xv. 104.            |
| Kakshîvat, i. 29.                           | Gautamî, viii. 24, 51; xvii. 23, 28, 30. |
| Kamthaka, v. 3, 68; vi. 53, 55, 67;         | Ghritâkî, iv. 20.                        |
| viii. 3, 17, 19, 32, 38, 43, 73, 75.        | Kamdramas, iv. 75.                       |
| Kapîmgalâda, iv. 77.                        | Kaitratha, iv. 78.                       |
| Kapila, i. 2, 94; xii. 21.                  | Kyavana, i. 48.                          |
| Kapilavastu, i. 2 (?), 94; v. 84; vi. 30,   | Khamda, Khamdaka, v. 68; vi. 4, 14,      |
| 51; viii. 5; xvii. 20, 30                   | 25, 43, 65; vii. 1; viii. 9, 23, 32, 42, |
| Kamandalu, xv. 96.                          | 73; xvii. 17, 18.                        |
| Kamalâ, xvii. 13.                           | Ganaka, i. 50; ix. 20; xii. 67.          |
| Karâlaganaka, iv. 80.                       | Gayamta, ix. 5, 12.                      |
| Kâma, iii. 24; iv. 4; xiii. 2.              | Ginakshetra, xv. 114.                    |
| Kâmâvakarâh, the, xiv. 88.                  | Guhvati, iv. 75.                         |
| Kârttikeya (shanzmukha), i. 93.             | Geta, xvii. 21, 25.                      |
| Kâla, xii. 13.                              | Getakâranya, xvii. 15.                   |
| Kâlâma, xii. 2.                             | Gaigîshavya, xii. 67.                    |
| Kâlf, iv. 76.                               | Târkshya, vi. 5.                         |
| Kâsikâ, xvii. 2.                            | Tushita, Tushitâh, the, i. 19; xiv. 89;  |
| Kâsisumdarî, iv. 16.                        | xvi. 111.                                |
| Kâsî, Kâsi, xv. 89, 90, 101; xvii. 2, 6.    | Trish, xiii. 3.                          |
| Kâsyapa, xvii. 12.                          | Trishnâ, xv. 13, 17.                     |
| Kâsyapâh, the, xvii. 8.                     | Trayastrimsad-devâh, xiv. 89.            |
| Kuravaâh, the, xi. 31.                      | Trikavyamgikâ, xvii. 4.                  |
| Kuvera, i. 94; iv. 10; v. 45, 85; xvii. 15. | Damdaikâh, the, xi. 31.                  |
| Kusika, i. 49.                              | Dasaratha, viii. 81.                     |
| Kailâsa, i. 3, 21; ii. 20; x. 41.           | Dâsarathi, viii. 8.                      |
| Kolata, xvii. 10.                           | Divodâsa, xvii. 7.                       |
| Kaurava, iv. 79.                            | Dirghânakha, xvii. 11.                   |
| Gangâ, ix. 25; xv. 98; xvii. 7.             | Devî, i. 66.                             |
| Gandha, xv. 97.                             |  |
| Gar-dhapura, xv. 97.                        |  |
| Gaya, xii. 87.                              |  |

- Drumasiddha, xvii. 22.  
 Drumâksha, ix. 60.  
 Drumâgaketu, the Moon? v. 3.
- Dharma-kakra (*ginaga*), xv. 119.  
 Dharmapâlin, xvii. 10.  
 Dharmarukî, xv. 86.  
 Dharmâstavî, xvii. 9.  
 Dhânyâyana, xvii. 10.  
 Dhritarâshtra, xvii. 22.  
 Dhriti, xvii. 3.
- Namdana, iii. 64.  
 Namdabalâ, xii. 106.  
 Namdâguhâ, i. 19.  
 Namdika, xvii. 9.  
 Namdin, xv. 93.  
 Namukî, xv. 25, 46.  
 Naradatta, xvii. 13.  
 Nalakûvara, i. 94.  
 Nahusha, ii. 11; xi. 14, 16.  
 Nâlaka, xvii. 3.  
 Nigrodha-vana (*niyagrodha*), xvii. 18, 27.  
 Nirmânaratayaḥ, the, xiv. 89.  
 Nirmitâ bodhisattvâḥ, the, xiv. 71.  
 Nairamganâ, xii. 88, 105.
- Pamka-bhikshavaḥ pamka-vargiyâḥ, the, xii. 89, 111; xv. 89, 104, 118 (cf. Bhadravargiyâḥ).
- Padma, ii. 3.  
 Padmakhamda, iii. 63.  
 Paranirmita-vasavartinaḥ, the, xiv. 89.  
 Parâsara, iv. 76; xii. 67.  
 Pâmdava (mountain), x. 14, 17.  
 Pâmdavâḥ, the, x. 17.  
 Pâmdu, iv. 79.  
 Punarvasû, ix. 11.
- Purambara, iv. 72; xiii. 37.  
 Pushya, i. 25.  
 Pûrna, xvii. 2, 15.  
 Prithu, i. 29.  
 Paurvikâ, xvii. 27.  
 Pragâpati, xii. 21.  
 Priti, xiii. 3.
- Balabhid (Indra), x. 41.  
 Bali, xi. 16.  
 Bâlamukhyâ, iv. 17.  
 Bimbisâra, xv. 100 (cf. Srenya); xvii. 9.  
 Buddhâḥ (atitâḥ), i. 38; xiv. 75; xv. 8.  
 Budha, iv. 75.  
 Bodhidruma, xii. 112, 116; xiii. 7, 27, 32, 42, 68; xiv. 90; xvii. 12.  
 Bodhisattva, i. 19, 24; ii. 56; ix. 30; x. 18, &c.  
 Brahmakâyikâḥ, the, xiv. 88.  
 Brahman, i. 1; xii. 42, 51, 65; xv. 18, 84, 118; xvi. 93, 111; xvii. 1, 24, 30.
- Bhadravargiyâḥ, the five, xii. 89, 111; xv. 104, 115 (cf. Pamka-bhikshavaḥ).  
 Bhadrâsanâni, xv. 114.  
 Bharadvâga, iv. 74.  
 Bhava, i. 93.  
 Bhârgava, vi. 1; ix. 2, 3.  
 Bhîshma, ix. 25; xi. 18.  
 Bhrigu, i. 46.
- Magadhâḥ, the, x. 10, 41; xi. 1; xvii. 11.  
 Maghavat, see Indra.  
 Mathurâ, xvii. 4.  
 Manu (*Vaivasvata*), viii. 78.  
 Mâthâlagautama, iv. 17.  
 Mambara, vi, 13.

- Mamatâ (?), iv. 74.  
 Marakata, xvii. 3.  
 Marutvat (Indra), viii. 13; x. 39.  
 Maruts, the, v. 27.  
 Mahâkautuka, xvii. 27.  
 Mahâragâh, the, xv. 64, 74; xvii. 22.  
 Mahâsudarsa, viii. 62.  
 Mahendra, see Indra.  
 Mahoragâh, the, i. 38.  
 Mâdrî, iv. 79.  
 Mâmdhâtri, i. 29; x. 31; xi. 13.  
 Mâyâ, i. 15, 22, 37; ii. 18.  
 Mâra, xiii. 1-73; xv. 11, 37.  
 Mârakanyâh, xiii. 3, 14; xiv. 88; xv. 13-36.  
 Mâruti, iv. 74.  
 Mrigadâva, xv. 87, 103, 114; xvii. 5.  
 Meghakâlî, xiii. 49.  
 Meru, v. 37, 43; xiii. 41, 57; xv. 32.  
 Maitra, xvii. 2, 27.  
 Maitrâyanî, xvii. 2.  
 Maitriya, xv. 118; xvi. 1.  
 Maitreya, xvi. 53.  
 Maithalâh, the, xi. 31.  
 Maudgalya, xvii. 10.  
 Yakshâdhipa, i. 36.  
 Yamunâ, iv. 76; xii. 107.  
 Yayâti, ii. 11; iv. 78.  
 Yasoda, xvii. 5.  
 Yasodrîh, xvii. 17.  
 Yasodharâ, ii. 26, 46; vi. 34; viii. 31, 60, 71.  
 Yâmâh, the, xiv. 89; xvi. 110.  
 Rati, xiii. 3, 17; xv. 13, 14.  
 Râghava, vi. 36.  
 Râgagriha, x. 1, 9.  
 Râgageha, xvii. 9, 12, 16.  
 Râma (Dâsarathi), viii. 81; ix. 9, 25, 59, 67.  
 Râma (Bhârgava), ix. 25.  
 Râhu, ii. 46; ix. 28.  
 Râhula, ii. 46; viii. 67; ix. 28; xvii. 27, 28, 30.  
 Rudraka, xv. 89; xvii. 14 (cf. Udraka).  
 Raivata, xvii. 14.  
 Rohinî, iv. 73.  
 Rohitavastuka, xv. 96.  
 Lumbinî, i. 23; xvii. 27.  
 Lopamudrâ, iv. 73.  
 Vagrabâhu, ix. 20.  
 Vanârâ, xv. 94.  
 Varanâ, xvii. 5.  
 Vasavartinâh, the, xvi. 111.  
 Vasishtha, i. 47, 57; iv. 77; ix. 60.  
 Vasavas, the, vii. 7.  
 Vâmadeva, ix. 9.  
 Vârânasî, xv. 87, 101; xvii. 6.  
 Vâlmîki, i. 48.  
 Vâsava (Indrâ), xiii. 9.  
 Videhâh, the, ix. 20.  
 Vidyâkara, xvii. 4.  
 Vindhya, xiii. 38; xvii. 3.  
 Vindhya-koshtha, vii. 54  
 Vivasvat, iv. 28.  
 Visvâhî, iv. 78.  
 Visvâmitra, iv. 20.  
 Vishnu, xvii. 30.  
 Vumda, xv. 95.  
 Vumdadvîra, xv. 95.  
 Vrîtra, viii. 13; xi. 14.  
 Vrishnayah, the, xi. 31.  
 Vrîhatphalâh, the, xii. 58.

- Vṝhaspati, i. 46; iv. 74, 75; vii. 43; ix. 12.
- Venuvana, xvii. 16, 17.
- Vaibhṛāga, ix. 20.
- Vaisvamtarāśrama, xi. 73.
- Vyāsa, i. 47.
- Sakti, xvii. 13.
- Sakra, i. 63; vi. 62; ix. 12; x. 19; xi. 13; xv. 65; xvi. 93, 110.
- Samkhamedhīya (udyāna), xv. 102.
- Saṅkī, ii. 27.
- Sākyā, Sākyāḥ, the, i. 7, 14, 54, 63, 93; ii. 25; v. 1, 36; vi. 60; vii. 13; viii. 8; ix. 11, 24; x. 11; xiii. 43; xv. 44, 85, 88; xvii. 1, 24.
- Sāmtanu, xiii. 12.
- Sāmtā, iv. 19.
- Sāliputra, xvii. 11.
- Sālī, xvii. 10.
- Sālyā, xvii. 10.
- Sālvāḥ, the, ix. 60.
- Sīva (Īśa, &c.), x. 3; xvii. 21, 24.
- Sīvi, xiv. 30.
- Sukra, i. 46; ix. 10.
- Suddhādhiyāsāḥ, the, iii. 26, 56; xiii. 31.
- Suddhāvāsāḥ, the, xiv. 88.
- Suddhodana, i. 9, 20; xvii. 17, 23.
- Subhakṝtsnāḥ, the, xii. 56.
- Sauddhodani, ii. 46; iii. 40; xi. 1.
- Sauddhodaneya, xv. 118.
- Sravasti, xvii. 15.
- Srenya, x. 10, 16 (cf. Bimbisāra).
- Svetabálārka, xvii. 4.
- Sagara, i. 49.
- Samgayin, xvii. 3.
- Sanatkumāra, ii. 27; v. 27.
- Saptarshitārā, i. 33.
- Sabhya, xvii. 4.
- Sarvārthaśiddha, ii. 17; vii. 1.
- Sāmkritī, ix. 60.
- Sārathi (pura), xv. 98.
- Sārasvata, i. 47.
- Sugātā, xvii. 9.
- Sudarsana, xv. 92.
- Sunirmitāḥ, the, xvi. 411.
- Sumda, xi. 32.
- Sumdarānanda, xvii. 27.
- Sumitra, vi. 36.
- Suvarṇanishīvin, viii. 77.
- Sūryaka, xiii. 11.
- Srīmāgaya (Samgaya?), viii. 77.
- Senagit, ix. 20.
- Soma, iv. 73.
- Sautasomī, xvii. 27.
- Saunu, Saunava (?), xvii. 28, 30.
- Svayambhū, ii. 51; x. 2, 19; xvii. 30.
- Svastika, xvii. 6.
- Himavat, ii. 3; iv. 27; v. 45; viii. 36; ix. 68.
- Himādri, i. 20; xvii. 13.



